

REFORMED CHURCH MESSENGER

Thy Will Be Done!

Dear Lord, new lessons Thou wouldst teach,
Of patience, love, and hope,
New understanding of Thy ways,
While through dark clouds I grope.

Those prayers unanswered, though I prayed
Believing Thou wouldst hear,—
Were somehow lacking in Thy sight—
I learned with many a tear.

But something of Thy tender love
Sank deep within my soul
And soothed the ache and vanquished fear,
And made my spirit whole.

For now I pray, "Thy will be done,"
And let no deed of mine
Bring aught but joy to other hearts—
And all that's true and fine.

No longer let me put away
The cup of pain and woe,
But keep an understanding heart
Alike for friend and foe.

Then come what may, if I have done
The best that I could do,
I'll know the joy of answered prayer,
Thy peace and grace anew.

Ah! when I found new prayers to pray
"According to Thy will"—
With joy beyond my heart's high hope
Thou didst my whole life fill!

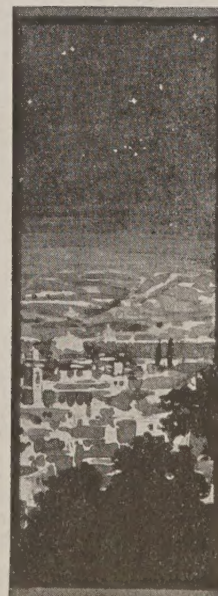
Ethel J. Hosking.

Telford, Pa.



Left:
The Holy Family.

Right:
Night at Bethlehem.



PHILADELPHIA, DECEMBER 27, 1934

ONE BOOK A WEEK

THE FRANK STORY OF A SOUL'S PILGRIMAGE

Not since Benvenuto Cellini and Jean-Jacques Rousseau bared their souls has there been such an autobiography as "A Pilgrimage of Ideas or the Education of Sherwood Eddy," come to us (Farrar and Rinehart). Nothing is left unrevealed. Every most intimate thought, every aspiration, every feeling and emotion, every love and tenderest breath of passion, every ideal, every like and dislike, every success and failure, every sin — some that one might be ashamed of—every act of cruelty and every deed of kindness, all, all are told in utmost frankness, nothing withheld. That it is a revelation need not be said. When one takes such a life as Sherwood Eddy's, full of dramatic incident, it fairly thrills one on every page. For no life was ever fuller of dramatic incident than his. For thirty or forty years he lived on all parts of the globe—India, China, Japan, the Near East. He fitted himself for the ministry at Yale and Union and Princeton. He had some means of his own so that he never had to worry about finances. When he finished his course he happened to put in a spell at Northfield. Here he came under the spell of Mr. Moody and dedicated himself to the foreign field. He went on his own, so he could order his life as he chose. He lived for years in India—longer there than anywhere else—and he became almost indigenous to that country. He came to love the Hindus and found them a great and wonderful people. Their faults were many, and they were their own. They were those which Christianity must supplant. But their virtues were many and outstanding. He made friends of all the prominent Hindus in India from Gandhi down. He lived with Gandhi and many other eminent men. He spent days discussing religious problems—never arguing, but discussing as an equal. He became an interpreter of the East to the West, and the whole of our Western civilization took on a different aspect to India as he mirrored it to them. He lived fifteen years in India and he always considered it his home. During this period he visited China eight times. He was in China just after the Russo-Japanese war and no one can estimate the effect of the Japanese victory upon the people of the East. It awoke them to a consciousness of their power. Particularly it brought to the youth of China their potential power. 15,000 Chinese students rushed to

Japan to get the training that would give them the secret of Japan's power so that they could throw off the hated and humiliating foreign yoke. Eddy and Mott were holding meetings every night but now the hatred turned against them. Nevertheless a few became Christians and they became the choice men of China. During these thirty years in India, China, and Japan they spoke in public nearly every night, at first against great odds—mobs, disturbances, derision, but eventually they won a hearing. At some of these meetings 12,000 were present. The trouble was that Communists often took opportunity of so great a crowd together that they seized upon the meeting to carry on their propaganda, and they got the reputation of being Communists. Then the war burst upon them. No one who was not in contact with the East can have any idea of the effect upon the Eastern attitude toward Christianity. The Hindus and Chinese both looked askance upon the Christians and said, "Is this what 2,000 years of Christianity can do for them? See how these Christians love one another! Is this the best that Christianity has to give?" It was no use to reason with them, to show them the other side of the question, to show them that what we were carrying to them was Christ, not Christian civilization. India, China and Japan all identify the Western civilization with Christ.

There is a quite full account here of the European pilgrimages. These are unique things. Mr. Eddy got together thirty or forty men and took them to Europe. They went to visit institutions and men and to make a study of economic, social and political conditions. It turned out a great success. Year after year a different group went. In England they met such men as Ramsay MacDonald, Lord Cecil, the labor leaders, the party leaders, the writers and the scholars. They spent whole afternoons with them answering questions. The same was tried in Germany and France. But they had the most interesting time in Russia. Mr. Eddy got the Soviet Government to open wide the doors and everybody put themselves at their disposal, from Stalin down. Apparently no attempt was made to conceal anything or cover anything up. They seemed eager to have us. Fifteen pilgrimages have now been made. The Russians demand that we give our evenings to them as well as we to them, to answer questions frankly. Frankness seems to be the great thing. The chapter on

"Dynamic Personalities" is one of the most interesting in the book. It is an account of the great men he has met. It is interesting to see the Americans that have made the greatest impression — those he thinks greatest and why. Woodrow Wilson stands first; John R. Mott is next; Frank Buchman is outstanding (Buchmanism comes in for an analysis that is keen and searching); Reinhold Niebuhr and Norman Thomas seem to have gripped him. The five greatest personalities living are Gandhi; C. F. Andrews; Anna Carmichael; V. S. Azariah and Toyohito Kagawa. These are the saints.

A third of the book—the most interesting third to those who know Mr. Eddy and have watched the transformation in his thought and attitude toward life—is the chapter on his thought life. It goes without saying that he gradually became an out-and-out Tolstoyan as regards war—a pacifist of the deepest dye. It was so when it came to social justice and the economic order. Gradually he became a socialist. Fascism he could not abide—the lordship of the one over the many. Communism he could not abide, for that was nothing but Fascism transferred to the group. What was the difference between the Soviet and Mussolini except that a dozen Mussolinis were substituted for one? Mr. Eddy portrays very vividly the inner struggle he went through in coming to his creed — **Socialism**. He not only held it as a creed. When he became convinced it was the economic order, he began practicing it. He never allowed himself more than the bare necessities of life, nor those about him. "As between capitalism, fascism, communism and socialism, the first three are for me moral impossibilities. I could never tolerate the ruthless injustice and inefficiency of capitalism, the tyranny and narrow interests of fascism, the messianic class of dictatorship of communism and its terrible hatred of its enemies. I stand, instead, for socialism which advocates the rapidly progressive socialism of the principle means of production, if possible by consent rather than by compulsion, by constructive evolutionary processes rather than by violent destructive revolution. This is the goal I must seek in my pilgrimage in thoughts in the matter of social justice." There are some chapters devoted to his "pilgrimage" through sex problems and morals in general—this will give an idea of how the whole problem is faced.

—Frederick Lynch.

Advertisements and Profits

By GEORGE F. DUNKELBERGER, PH.D.

One of the great evils of the liquor business is the matter of sales and profits. Whether the traffic is conducted on a state monopoly plan or on a license plan in the hands of competing private dealers, there is the constant temptation to increase the amount of sales for the purpose of increasing the profits. The issue of a license to a citizen to sell beer and wines presupposes the right to make a living by the sale of liquor. Urged on by private profit, the dealer resorts to schemes and devices to increase his patronage and the amount of sales. It can't be otherwise.

Recently a large metropolitan daily carried over \$10,000 worth of liquor advertisements in a single issue. This amount is based on what ordinarily is paid for

such space. Whether these liquor men paid more or less than this amount I have no means of knowing. My statement is merely an estimate. Now, how much is spent during an entire year for liquor advertisements? No one probably knows, but the amount must run into hundreds of millions of dollars. Now, if a temperance organization like our Dry League of Pennsylvania could have for an entire year what is spent by the liquor party on a single daily issue of an American newspaper, I am sure our cause would make more headway.

What the dries must increasingly recognize is the fact that they are fighting a well-financed, well-managed, and highly-systematized organization that will move

heaven and earth to increase the consumption of liquor. The dries must recognize that the liquor crowd becomes increasingly stronger every time a non-drinker is changed into a drinker, an occasional drinker into a steady drinker, and a moderate drinker into a heavy drinker. The wets will advertise to the limit in daily newspapers, magazines, billboards, radios, and even the movies. The most expert propagandists will be employed to popularize drink, political parties will be subsidized, and anything that human ingenuity can devise to further the liquor business will be done. Our question is not—shall we drink much or little, shall we have the State monopoly plan or a pri-

(Continued on Page 21)

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EDITORIAL

USHERS, WAKE UP!

A Message from a Layman

It was on Monday morning in a business office. He knew that I was a member of the Reformed Church, while I knew that he was not a Churchman.

"I went to a Reformed Church, with my wife, yesterday morning," he said.

"How did you enjoy it?" I asked

You can imagine my surprise upon receiving a blunt but honest, "I didn't enjoy it. The sermon and the music were good, but I came away with a feeling that I wasn't welcome. I do not expect ever to go back to that Church."

"Why?" I asked, curious to know the cause of his reaction.

"Well, when we went in, no one paid any attention to us, although they could certainly see that we were strangers, and when the service ended not a single person said he was glad to see us nor invited us to come again. Apparently, it made no difference to them whether we came or not, and I can not think much of the Christian spirit in a Church that makes no effort to make strangers feel welcome."

The slowly opening door, that a loving wife had been knocking on for years, slammed shut. An alert usher could have helped to swing it wide. A smile and a hand clasp, a "glad to have you worship with us," a friendly "come back again" would have been of inestimable value that Sunday morning. Some time later this man joined a Fraternal Society, still seeking the fellowship and the friendliness that he didn't find in the Church.

Another man who had been a Church member for years, although irregular in his attendance, was moved by the death of his wife to seek the comfort of his Church. He attended just once. Later he explained to an inquiring friend that the Church was cold and unsympathetic. No one had spoken to him. No one had seemed at all interested in his presence or absence. An usher might have extended the friendly hand of welcome.

There are literally hundreds of such cases, year after year, in our Churches. Men who are seeking the fellowship, the sympathy, the warmth, that they have been told can only be found in the Gospel of Christ, do not find it in His Church.

"Such people are too easily offended," you say. "They do not give the Church a chance." Perhaps, but let us remember that the barriers of doubt, of skepticism, of indifference, are heavy and hard to move. The man outside the Church—and mere enrollment does not make a man "of the Church"—is entitled to the help of the Church when he makes an effort to move the barrier. Helping in this, can be the glorious privilege of the usher. The usher can represent the spirit of Jesus to the people who, not waiting to be sought, are actually seeking.

Wake up, ushers, to the opportunity that is yours. Your smile, your hand clasp, your "Glad to see you," your invitation to come again, not mechanical nor routine, but in the true spirit of Christian fellowship, may, at times, be more effective than the pastor's sermon or the music of the choir. We must have the Ministry of the Gospel, there is a place for the Ministry of Music, but the Church needs also the Ministry of Friendliness. This, to a large degree, is the field and opportunity of the usher.

A large Church which, today, shares with many sister Churches, the criticism of unfriendliness, was, some years ago, outstanding in the community as a friendly Church. Why the change? There was one man, a deacon serving as chief usher, who had discovered the joy of making people feel welcome. He attended services regularly, morning and evening, and had come to know, by sight at least, every member of the congregation. He rarely failed to note the presence of a stranger or an irregular member. It was his custom to extend the hand of welcome to these people, to express pleasure over the attendance of the irregular member, to introduce himself to the stranger and invite him to come again; in many instances, to invite the stranger to meet the pastor, and to introduce him to other members of the congregation. Then this man moved to another city.

Oh, yes, there are still men to take up the offering in an efficient and dignified manner, there are still men to show people to a seat, there are still men to open and close windows, but no one seems to have caught the vision that this man had of the Ministry of Friendliness. Churches everywhere are suffering from this same lack of vision. Perhaps your Church is one of the sufferers.

Ushers, wake up! Wake up to the wonderful opportunity before you. Wake up to the glorious privilege that

is yours. Wake up to your joyful Ministry of Friendliness.

"Ye are my friends," said Jesus, "if ye do whatsoever I have commanded you." Certainly Jesus commands us to be helpful, to be sympathetic, to be friendly.

* * *

FIRE-EATERS

It is reported in the public press that a retired officer of the United States Army has advised the building of an immense air-ship to be floated over Japan and drop bombs on the maligned country sufficient to wipe out the entire population. It is to be hoped that the report is incorrect, and it is possible that his proposition has been exaggerated in its publication. Even if it is considerably milder than reported, it is a shameful suggestion, and such publicity from such a source at this critical juncture is to be deprecated. It is quite bad enough to cherish such sentiments, but it is much worse to proclaim them. It is too much like touching a lighted match to a powder magazine. Of course, every such utterance will be eagerly caught up by the "fire-eating" publications in our own country and widely heralded, and it is more to be regretted that similar publications in Japan will as eagerly snatch them up and broadcast them throughout that country.

There are undoubtedly "fire-eaters" in Japan, but the people of that country in the main are a friendly people. That such is the fact is proven by the character of the Japanese who have come to make their homes in America, and also by the kindly reception accorded Americans who go to Japan. In the past fifty to seventy-five years thousands of our own citizens have gone to that far land to engage in business, or in professional life, or as missionaries of the Christian Church, and their relations to the people of Japan have been, almost without exception, mutually friendly. As just intimated, there are "fire-eaters", jingoes, over there, and there are "hoodlums" over there, but, as in our own country, such evil-minded persons are decidedly in the minority. The masses in both countries are friendly. (The cordiality shown to Babe Ruth, Connie Mack and other American baseball players is one evidence of how "ambassadors of good-will" are received by the Japanese people.)

There is not the slightest occasion for strife between the United States and Japan. Thousands of miles of water stretch between the two lands, waters that should only be crossed by such conveyances as bear messages of friendliness and good will. Japan is our sister nation and it is unseemly for sisters to vilify one another. All good people should frown upon these "blatherskites" that are so fond of "rattling the saber" and giving utterance to such sentiments as are sure to stir up animosities. Instead of saying or writing such sentiments as that expressed by a sensational retired officer, alluded to above, let us send to that interesting country messages indicative of our friendliness. There must be no talk nor thought of war between America and Japan; and let all the people say AMEN!

—G. S. R.

* * *

DEBUNKING "APOSTOLIC SUCCESSION"

The Rev. Dr. George C. Foley who, at 83, is Professor Emeritus of Systematic Theology of the Philadelphia Divinity School, in a New York address, gave a fine illustration of how truly Protestant some ministers of the Protestant Episcopal Church are. Without mentioning names, he paid attention to the "extravagant claim of authority and privilege" recently made by Bishop William T. Manning, in his Atlantic City declaration on the heritage of apostolic succession. He spoke of the Bishop's sermon as "a very outspoken statement of the reactionary theory," marked with "complacent and untenable dogmatisms", and making claims to which "the whole history and atmosphere of our official teachings are entirely alien."

As an example of the Bishop's "complacent and untenable dogmatisms," Dr. Foley quoted these words: "The apostolic ministry, in its order of bishops, priests and deacons, comes to us from Christ Himself." "This," said Dr. Foley, "is the most baseless of unhistorical assumptions. All we know is that our Lord called unto Him His disciples

and of them He chose twelve, to whom He gave the name of *missionaries of His good news*. It is granted in the Bishop's sermon that 'the Episcopal Church says nothing as to the validity of ministers not episcopally ordained, nor as to the sacraments administered by them.' This is eminently and happily true; but the theory inevitably implies such disparagement, and many of its adherents specifically assert it. If an unbroken succession of episcopally ordained ministers is so essential to the life of the Church, then the fact of this succession must be unmistakably proved. But it is perfectly clear that it cannot be true. There is a period of over fifty years from the middle of the first century of which we have no record whatever. If this continuity of episcopal ordination be all-important, it exalts the episcopate to a unique authority which it certainly did not have in the early days. Moreover, the early fathers regarded presbyters, not bishops, as the successors of the apostles. If the Church holds the Catholic doctrine of the priesthood, she actually nullifies the theory of apostolic succession in the episcopate. It may be asked, also, if the laying on of hands of the bishops was so vital to the efficacy of Church ministrations, why was such a fundamental doctrine omitted from the creeds?"

Dr. Foley, therefore, held that Christian ministers are merely "servants of Christ and dispensers of the truth of the Gospel." It is heartening to read such a common sense view from so high an authority. We think it successfully deflates the rather bombastic claims made for a supposed "ecclesiastical order" which is exclusive and unwarranted. It will be remembered that the distinguished Anglo-Catholic leader, Bishop Gore himself, said in his book, *Orders and Unity*: "There is not found in the New Testament any basis for the idea of a priestly class in the Church occupying any nearer position to God than the rest of their brethren, or brought into any more intimate relations to Him."

* * *

SHALL WE DEADEN THE SUNDAY SCHOOL TO LIVEN UP THE CHURCH?

The fellows in the Bible Class got very peppery when one of the men said: "There is quite a discussion in some places about why people go home after Sunday School, why they do not stay for Church? What shall be done to increase Church attendance?" The same old reasons were given, such as "The sermons are over the heads of the people," "Many sermons have nothing for youth or children," "People do not have spiritual hunger," "People want more Bible," etc. That brother was all "het up" who said: "But why make the Sunday School 'the goat', by blaming it for a lack of attendance at Church services; it seems like a man going home and beating his wife and children, because business wasn't so good." Another man added: "Yes, and there are many Churches that have a good attendance, and also a highly specialized and high power promoted Sunday School too." And another said, "Blaming the weakness of the Church on the Sunday School is like changing all the tubes in your radio, only to find out that the trouble was not there, but in the power regulator." Another fellow added, "My cousin said he didn't mind hearing the social gospel occasionally, but he would like to hear the old gospel once in a while." Another said his brother-in-law kept his men at work until all his store rooms were filled, then he kept some men on merely because of their families; as a result he lost his business, and then his home; and then when the preacher too often went after capitalism and had nothing but half-baked theories to put in its place, he stopped going. And all asked, "Why blame it on the Sunday School?"

—BEREA.

* * *

IT IS NOT RIGHT

"Is it a safe and sound condition of affairs if a rich man who is a candidate for a high office pays, in order to secure his election, a sum of money more than twice as large as he will receive in salary during the four years of his term of office?" The reader who sends this inquiry is intelligent, and we believe he knows the right answer. What

he obviously desires is that we should attempt to "point a moral and adorn a tale."

That the people of a Republic should permit such a condition of affairs to exist is indeed deplorable. It cannot but undermine confidence in the integrity of our officials and our institutions. But, alas, it is not an altogether new practice, and it has not been confined to any one party. The worst feature about it is that the great mass of citizens, if moved to say anything concerning this unwholesome practice, content themselves with "too bad", or "such things should not be"—and *do nothing more about it*. The practice ought to be intolerable; but it has been tolerated, and there is not at present enough civic loyalty in sight to put it out of business.

* * *

PATHS TO PEACE

The paths to peace, strange as it may seem, are hard paths that only heroes walk. To fight for peace and to refuse any longer to thrill and to shout when the drums go by, is a nobler but more difficult patriotism than the easy "Hurrah" of the men of the past. To expose the profiteering makers of munitions is a hard way of serving one's country well. To honor those who died in the wars of other days, but to insist on the horror and the futility of all present and future wars, is the deepest and most costly love of country and flag.

There is one road to peace which many believe we must walk before any appreciable progress can be made; we must quit fighting each other in our economic life! The most effective weapons of war in the modern world are not airplanes or gases, but tariffs, loans and "economic penetration". Within the nation we call the war spirit "rugged individualism", seeking thus to make it respectable. When it operates between nations, we call it "exclusion acts" or "autarchy", and thus hide its real nature. Much of our life is lived on the drive of competitive impulses and "get-there-first" habits, and we should not be surprised when these ordinary war-like tendencies break out in violence between nations or violence within nations. To get rid of war involves the getting rid of these war-like daily routines of buying and selling, these daily wars of the spirit that we wage and glorify in our incessant emphasis on economic success as the ultimate test of a man's nobility and strength.

It is hard to cut the life of the world into segments, and to say, "In this segment, which is called economics, we will fight. In that segment, which is called international relations, we will be brothers." We have to choose between being fighters and being co-operators. The choice is as essential in one part of our social life as in another. Throughout all our dealings with our neighbors, near and far, there blow the bitter winds of war and death. Sometimes, even our prayers are shaken and bent by these harsh, unbrotherly winds of war and death. If we want peace, our whole life must be rid of the bitterness of their evil power, and through our working as through our praying, the clean breath of goodwill and peace must blow to create in us new loves and new deeds. A peaceful world will be a new world, tender and reverent in all its ways.

—F. D. W.

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THE SAGE MUSES ABOUT THIMBLES, ETC.

The Sage observes that now-a-days a young lady receives a silver cigarette case instead of a silver thimble for a birthday gift. Hard times have changed since our great-grandmother used a silver thimble and smoked a clay pipe. Then women vied with each other as to how many quilts they could make with the same needle, and the habit of smoking was usually not acquired until the women folks became grandmothers. Today quilts are a rarity and smoking among women has become a fine art. The young girl smokes her cigarette surreptitiously while in High School, and wears gloves to hide the cigarette stains.

A silver thimble and a needle which have been cherished for years are seldom seen. The young folks today are so busy with their "dates" that they have no time for the domestic arts, much less for quilt making. Many a pleasant evening was spent by our grandmothers at their quilts, and a quilting bee was a social event. The quiet days of

yore are gone. If the radio in your own home does not disturb your quietude, that of your neighbor will. Oh! for the quiet days when the air was free from gossip, and you could sit alone with your thoughts.

—Safed, Jr.

* * *

AT YEAR'S END

This is the last issue of the MESSENGER in this year of grace, 1934. We do not know what plans you have made to celebrate the passing of the old year and the birth of the new. Watch Night services in the past have brought blessing to many. A pastor remarked the other day that there is no longer sufficient interest in religion to hold a decent Watch Night service. We can only hope that this is not universally true. At any rate, whatever method you use in your Church and in your own personal life, do not, we beseech you, neglect the duty of self-examination—and make that "account of stock" *thorough and honest*.

As we face the year 1935, do we not recognize the summons to all our Churches to win recruits for Christ and the Church? Dr. J. G. Simpson, Dean of Peterborough, declares that the question for the Churches is not primarily whether the ministers have been adequately taught the technique of evangelization and the art of "soul-winning", but whether they are "*possessed with a passionate conviction* that the Christianity of which they are the authorized teachers is directed to the communication of life, the re-birth of souls, the spiritual resurrection of men and women, and through them of human society." Here is a heartsearching test about which we do well to think much and pray fervently during these days.

* * *

ABOUT FACE!

Far be it from me to inject any odium theologicum into the intimate matter of taste in forms of worship.

And equally far from me to defend any minister who is "lazy and insincere".

But when a minister is criticized for turning his back to the congregation to pray, fairness compels me to make a few suggestions:

First: the only person in the congregation who doesn't have his back to *all* the others is the man in the back pew.

Second: the only way we could meet without some having their backs to others would be to be seated in a *circle*.

Third: the minister in the conduct of the worship service does not have his *back* to the congregation, rather he *faces* the way all the rest are facing—forward—toward that part of the chancel which symbolizes the presence of God. A captain advances at the head of his company, and company and men face their Commander together.

Fourth: the minister is not praying to the congregation; he is praying to God.

Fifth: the minister is not praying "for" the congregation, in the sense of "instead of" the congregation.

Sixth: the minister is "leading" the congregation in prayer; he is praying "with" them. All have the printed prayer before them, or better yet, know it by heart, and they follow as he leads.

Seventh: the chorister would not write original words and music every week for the congregation to sing. We love the hymns that carry the heart-message of the years. Are not the old prayers equally lovable and do they not become equally endeared?

Eighth: the collects and festival prayers for each Sunday and for the great "seasons" of the Church year add much to the variety and beauty of any Church service. And every minister can and should offer special petitions to the throne of Grace.

Ninth: If I wished to convey the message of my mother's letter, would you like it better if I memorized it first, or is it not more intimate and beautiful if I have it before me as I read?

Tenth: "Laziness and insincerity" do matter, but our worship-form doesn't matter—just so we worship Him in spirit and in truth!

—ADDISON H. GROFF.

EARNING YOUR SHIRT

Commenting on advice from a high source, calling upon citizens who can do so to double the number of shirts they use, Mr. Jay E. House, columnist, who claims to have no less than 53 shirts of his own, writes this comment on the present day situation:

"The theory of Government nowadays seems to be that of compelling every efficient and hard working citizen to carry three loafers and inefficients on his back. Our own notion, and it is sadly at variance with the thought of the time, is that the efficient, hard-working citizen should put the inefficients and loafers down and either teach them or compel them to do their own walking. There will always be cases deserving of charity. There will always be those who are unable to walk alone, and who must have assistance. We are willing to contribute to those according to our capabilities. But until they are compelled to walk, there will be a great many others who will continue to demand a ride. Some men have more shirts than they really need,

others fewer than sartorial impeccability and cleanliness demand. But if the man who has the shirts starts dividing them with others, they'll expect him to go right on doing it as long as he lives. For the philosophy of the day may be compressed in this phrase: *What's the use of working for a shirt when you can get one for nothing?*"

Whether or not you like the spirit of this statement, we doubt if anyone can successfully deny at this year's end that the "mendicant" and "panhandler" attitude is growing in our country. A lot of folks are getting along so comfortably on relief money that they do not propose to do any more hard work if they can side-step it. Getting something for nothing is the order of the day for tens of thousands. But we need much grace to prevent this sad fact from blinding us to the terrible need of our brothers who are desperately trying to get work, in order to support their families and themselves, and remain brave and patient in the face of the fact that no man has hired them. The unworthy have always made life more difficult for the worthy.

The Thoughts of Justus Timberline

Put Yourself in His Place

One of my closest friends, a man with a good business, is troubled about himself, which is not a bad sign.

"Justus," he said to me last Sunday, "I wish you'd tell me why I'm so much disliked. My employees don't like me, and I'm always having trouble with the people I have to deal with. Why is it? I pay good wages; I give better than union conditions; I support the Church, and do all I can for it; I pay my bills; I'm on every subscription list in town; and I have no bad habits. I don't enjoy it when people are cold to me."

Now, I've long known what's wrong with my friend, though I've never dared to bring up the subject. But when he put the question to me squarely, I saw my chance.

"Andrew," I asked, "will you let me speak plainly, since you've asked my opinion?"

"Sure," he said, "you're one man I'll take plain talk from."

So I told him. "You have just one difficulty. You haven't anybody to force you to realize how other people feel, and you never force that sort of understanding on yourself."

"In your business, you're the boss; and, as I know, there isn't a man or woman in your employ who dares say to you what you never hesitate to say to them."

I could see him ruffled up, in spite of having agreed that I could speak plainly.

"What do you mean, 'say to them'?"

"Only this, Andrew. You are just, and you know your business. So nobody in your factory ever makes a mistake, or does a thing wrong, or forgets an order, without being called down for it. They can't tell you about your own blunders and mistakes, even when you make 'em, which isn't often. But they have to take your rebukes."

"Outside your business, you're usually a buyer, or a benefactor; you are where you can tell people this and that. They can't tell you."

"So you are never reprov'd, never corrected, never criticized to your face, never told of any fault whatever, in public or in private. Your preacher is almost as much afraid of you as is the porter in your warehouse."

Again he showed signs of considerable feeling, but I wouldn't let him talk. This was my one chance, and I wanted to make the most of it.

"No man, however competent," said I, "is perfect. But when a man is so fixed that he can constantly tell others what's wrong with them, and nobody can tell him what's wrong with him, he's got the makings of a large and active unpopularity."

His wrath began to cool a bit. "Even if there should be something in what you



say, I don't see what I can do to change it. I've got to run my business; and I've a right to demand the best from everybody I patronize." I knew I had him on the run.

"Of course you have," I said, "but there's a parable in the New Testament that was told for men like you, who have long needed to know how it feels to put themselves in the other man's place."

And, wonder of wonders, he asked me where to find that parable.

If anybody else wants to look it up, it's toward the end of the seventh chapter of Luke.

Those "Meaningless" Resolutions

You can stop a tornado about as easily as you can prevent a Church gathering from passing resolutions. Church people, especially preachers, will resolute at the drop of the hat, on almost any subject under the sun.

And then, naturally enough, people talk about "meaningless resolutions." I've done it myself, but not any more; I've seen a light.

Of course, I know that most resolutions adopted by Church groups are likely to accomplish very little in results that can be shocked up. A man I know says that mostly they are borrowed; that the game is to pick up a resolution from one place and put it down in another.

But, after all, our Church resolutions do get things done. Not in Congress, maybe, or in city councils, or in the United States Chamber of Commerce.

They do something to the resolvers. They are a sort of self-education in the forming and expressing of personal convictions.

No less than three times in my experience I've been asked to vote for resolutions on subjects I wasn't the least bit interested in. But I should have been interested; and the resolutions waked me up. They seemed pretty strong, at first; but when I got used to thinking about the subjects they discussed they became mild enough. And I had a new interest in some subjects that a Christian ought to study until he formed convictions about them.

This being granted, I'll admit that we have too many resolutions. But who knoweth which shall prosper, whether this or that, or whether they both shall be alike good?

And when I remember one Church resolution that I voted for, which actually made history, I can't get very warm over "Meaningless Resolutions." When one of them does register, it makes up for a hundred that are little more than wasted time and paper.

I Answer an Ever-Blooming Question

The easiest question for some of my business friends to ask is also the easiest for me to answer, but they don't usually realize that until it's too late. By that time they're in for my little sermon.

"Justus, be honest," they say, "why do you keep on going to Church?"

The question is asked so often that I begin to think that some who ask it are just a little uneasy in their minds about Churchgoing.

And, since it's asked so often, I have an answer all worked out. The last man who asked it doesn't know that, of course, and is properly impressed by my off-hand readiness.

I say to him: "Well, my friend, I have several reasons, with one in reserve."

"First; I think you'd wonder a bit if I should stop going. You might even lose what little faith you still have in the Church and its business."

"Second; the preacher and the other members are my friends; I'd hate to let them down."

"Third; I get what you might call a kick out of going to Church; my mind finds something stimulating in it, and it makes me feel that just trying to be decent inside is an adventure."

"Fourth; Church is the only place where I can look at myself and my affairs as they are; even reading one of the great hymns can revise any man's standard of values. Try it some day."

"Fifth; Something happens to me afterwards. I can see past the city limits. It's easier for me to be fair with you and all my other neighbors; I can make truer decisions, even if they cost me something."

"Sixth; At Church I'm dared to trust that right is right in itself, and not merely good business. I'm offered a different—and I think a better—set of motives, to offset some that I bump into in Main Street."

"Seventh; God is everywhere, but when I go to Church it is to expect him, and that makes me a little more humble, and patient, and confident about the meanings of life."

"That's seven reasons. Here's the one I

have in reserve; I go to Church because, with all its faults, and I know 'em better than you do, there I find the group of people who are under bond to take Jesus Christ seriously. When they don't, you

can call 'em to time. When they do, they mean more to this town than any other group in it.

"The world will recognize Jesus Christ, eventually,—it's doing that already, in

spots. Well, I enjoy being His disciple now, while His program is still more or less unpopular."

If a man hears me out, and some do, he never asks me that question again.

The Unified Service

BURT A. BEHRENS

If we attend the Sunday morning program of almost any Church on almost any Sunday, we are very apt to find something like this: Sunday School—worship or opening exercises, the teachers taking charge of their classes, and closing exercises. Then we go to Church for more worship and to listen to a sermon. And all too often we have a sense of repetition, the feeling of getting up from one meal to sit down to another just like it. The all too common exodus from the Sunday School away from the Church is a convincing proof that something is wrong. The Sunday morning relationships between Church and Church School remind one of East and West, and seldom the twain shall meet.

If we look at the program which they are presenting, we find three distinctive features in all — worship, sermon, and study. Briefly, this worship may be defined as public communion with God through the use of hymns, Scripture, prayer, and the like. The sermon is the preacher's interpretation of the Word of God. Study includes all the activities which the classes carry on in their period together, such as lecture, stories, discussion, questions and answers, and projects of many kinds. We assume that the classes can carry on their work best in their own rooms. The Church auditorium, because of its seating arrangement and better acoustics, is the best place in which to hear a sermon. And in most cases worship can be more satisfactory in the Church auditorium with its altar, windows, organ, and entire setting with its atmosphere conducive to reverence and meditation.

In the light of this situation, the Unified Service attempts to present these three features in the most effective manner possible. Furthermore, they are to be correlated in such a way as to avoid duplication and waste time and motion. Two examples of the way this might be accomplished are here given:

1. 45-minute class period in classrooms; organ meditation — all quietly enter Church; 55-minute service of worship, including sermon.
2. 55-minute service of worship, including sermon; organ postlude — pupils withdraw to separate classrooms; 45-minute period for study.

A number of things should be noted about these programs. They are merely suggestive — each congregation will need to work out details suited to its own conditions. The time given for the various

parts of the service is simply what was found to work well in one Church. The entire service uses about an hour and three-quarters; in summer with a briefer sermon it may last only an hour and a half. The study period is longer and more satisfactory than in the usual Sunday School session. This service can be used equally well in a fully liturgical Church or in a completely informal Church.

These Churches which desire to provide graded features for the different age groups will find the unified service an aid. Indeed, a completely graded Church program is impossible without a unified foundation. In one congregation the children's division held their own program for the entire period as a general rule, but shared the worship of the others on such occasions as Harvest Home, Mother's Day, and Holy Communion. A junior sermon is equally feasible.

But the ideal of the unified service goes beyond the external unification of the program. It also attempts to correlate the content of the worship, sermon, and study. It must be admitted that this is a goal very difficult of attainment, due to the variety of lesson subjects found in the several classes in a school using graded materials. Special seasons such as Easter, Christmas, and Thanksgiving usually afford the best opportunities for complete unification of content.

The experience of one congregation may prove suggestive. For six months all the adult classes combined into one group which met in the Church, and so they had no need of moving around at any time during the session. The pastor taught a special course on Church Life, dealing in a vital way with the work of the local congregation, the denomination, and the Church at large. Each Sunday the entire service was built around the theme for the day. On Children's Day the work of the denominational orphanages was the subject of the lesson; on Mothers' Day our Homes for the Aged were studied; Pentecost was the day to learn about the beginning of the Christian Church. The aim of the class work was educational, the sermon was mainly inspirational in character, and the elements of worship were all in keeping with the thought of the day. Days for Missions, Christian Education, Ministerial Relief, Holy Communion, and the like, offer rich opportunities for work of this nature. Or a Church School course on the Life of Christ might well provide the keynotes for a series of

Sundays. Congregation-wide emphases on Family Life, Church Loyalty, a Lenten Series, Easter to Pentecost, and others of the sort are all possibilities for such use.

Certain distinct advantages are apparent in the use of the unified service. The Sunday School and Church relationships are clearly defined and instead of a possible rivalry each supplements the work of the other. The School can use all its resources for educational work. The Church can provide worship on the highest possible plane. We realize clearly that if we attend one or the other, but not both, that something is lacking; we feel our program has been incomplete. More effective use is made of the time at our disposal, so that more is accomplished in less time; study and worship periods are adequate and more fruitful. Attendance is likely to improve; those who never stayed for Church now have more incentive for so doing, while some who never came to Sunday School find it worth while to do so. The whole program is a unit, and causes its participants to feel that all the forces of the Church are working together toward a common goal.

Other considerations must be mentioned in closing. We dare not ignore the fact that the Sunday School has done an enormous amount of good, and has developed many fine loyalties. Care must be taken to conserve these values to the utmost degree. We do not want to discard the Sunday School as something which has served its turn and is now outmoded; rather is it our desire to make it a more effective agency of Christian Education by releasing it from work for which it is usually less well fitted.

Let us not expect that the adoption of the unified service will solve all our problems. Nor should we imagine that such a change in our program will compensate for a lack of vitality in our offering to our people. We will still need trained and consecrated teachers and leaders. There is no guarantee of punctuality, increased financial gifts, or every pupil studying the lesson in advance. Some Churches may find the unified service entirely unsuited to their needs. But it is our hope that in others it may prove to be the means of bettering our Church and Church School relationships and programs without increasing other problems.

Salem Church,
Evangelical and Reformed,
Rohrerstown, Pa.

Salvation for All

EDWARD T. PLITT

The Text: Eph. 2:8, 9. *For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast*

(This discourse was awarded the prize in Sacred Rhetoric at the Theological Seminary, Lancaster, for 1934)

St. Paul awaited trial as a prisoner of the government at Rome, when he addressed his epistle to the Ephesians. Many years had passed since he had been overtaken by the Spirit of Jesus Christ on the road to Damascus, and now in the twilight of his life came this period of reminiscence. Paul had traveled far as a pioneer

Christian missionary during these years, aiding in the establishment of Christian Churches at various places. The Church at Ephesus, to which the epistle that records our text was sent, was one of the Christian communities fostered by Paul. The nineteenth chapter of The Acts tells of his association with the Church in that

vicinity, where for more than two years he had labored. Even as "an ambassador in bonds" (Eph. 6:20), because he had dared make known the gospel of Jesus Christ, Paul has not forgotten the congregations in far away Asia Minor, and in their behalf he writes this testimony concerning his Christian faith: "For by grace are ye

saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any many should boast." This was the testimony of an old man who had lived many years in the Christian experience, to a Church that had left its first love (Rev. 2:4). The first love was the Spirit of Christ, which they had received by the grace of God through their faith. In this Spirit the Church was founded, and now somewhere and somehow in their midst was an evidence of "backsliding," something that caused Paul to be concerned for them. Evidently he understood this "something" as a result of his own life experience, so Paul used the words of our text as spiritual advice to set them aright. But what was that "something" which would deprive them of the salvation that was theirs by the grace of God? In the light of Paul's experience we shall endeavor to answer this question, and show how its implications fit our modern situation.

In his early life Paul prided himself as being "a Pharisee of the Pharisees." He was born in Tarsus, a Jew of the dispersion. Having been educated as a Pharisee, he became a leader among his countrymen in the Hebrew religion, "being more exceedingly zealous for the traditions of his fathers" (Gal. 1:14). He was a religious genius by nature, chiefly concerned with the religious problems of how to become righteous before God. This personal problem was of greater interest to him than the realization of the national messianic hopes of his countrymen. Paul tried all the methods of Judaism to solve his problem. He strictly kept the commandments, and he claimed to be blameless according to the righteousness of the law. But in this experience there came to him the conviction of the utter futility of such a way of salvation. His pharisaism completely failed. He realized his human limitations. "For the good which I would I do not; but the evil which I would not, that I do" (Rom. 7:19). Finally, having seemingly come to his wits end, he cried: "Wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7:24). Concerning this phase of Paul's life, Dr. George W. Richards states: "He discovered the impotence of law and of human effort to save; for reliance upon obedience ends either in spiritual pride growing out of a sense of personal merit, or in hopeless despair resulting from a sense of absolute inability. The law convinces one of sin, but is powerless to make one righteous." Certainly through the works of the law Paul realized that he could not find satisfaction and salvation. Then, too, in works he found a temptation for pride and boasting, for it is the nature of man to glory in his achievements. Paul was a leader among the Pharisees, and had ample opportunity to experience the pride that could come with such leadership. When he was active in the persecution of the Christians, it is not difficult to imagine that Paul boasted of how much he was doing for the cause of Judaism. Even after his conversion this trait sometimes manifested itself in his personality, as in the epistle to the Corinthians (II Cor. 10:8), where he boasts of his authority. In such an attitude we find a tendency toward self-satisfaction and self-sufficiency, which leads man to a state of self-dependence. In all events the emphasis is upon self. This was the attitude of Saul, the Pharisee, who tried to find salvation in works, but failed. Is there any wonder that he writes to the Ephesians out of his own experience: "Not of works, lest any man should boast." And here we find a suggestion of the "something" that hindered the spiritual growth of the Ephesian Church.

By the nature of Paul's statement concerning works, we can assume that their weakness must have been partially in the fact that they had begun to stress the value of works for salvation. It is even

probable that some of the Ephesian Christians were agitating for a return to the worship of the pagan goddess Diana, which they worshiped before their conversion. Again, from his experience, Paul tries to reveal the hopelessness of such a condition. He was sure of the gift of grace, "the Spirit of life in Christ Jesus" (Rom. 8:2). Paul was no longer held under the law, but was under grace—free and active in Christian freedom. And this freedom which Paul found is accessible to all—a salvation for all who are willing to receive it as a gift of God!

For Paul, this great salvation to which all men have access is through Jesus Christ, the highest manifestation of the grace of God. Not Jesus the man who lived here upon earth with men, but the crucified and risen Lord. The crucified and risen Christ who was a stumbling-

A CARVER OF GOD

By Toyohiko Kagawa

As the sculptor works in wood and stone

I would devote myself to the living soul.

But I face the solemn thought

That the sculptor cannot carve

Either in wood or in stone

Anything better than himself.

All the lines of my carving

Will but reveal my own soul.

Gazing at my hand, at my chisel, I shudder.

How long will it take for this human sculpture

Which I can never carve better or finer

Than my own soul?

How shall I escape! How escape

From my pitiable, limited self,

And rise to become a carver of God!

Happily there is a guide for me,

One who has opened the door of the sanctuary,

One who in his living flesh

Has given us an image of the living God.

—In "The Epworth Herald."

block unto the Jews, became the emblem of salvation to those who believed. "Christ crucified" was the central theme of Paul's message, and His unmerited death is the source of all salvation. Yet His crucifixion is not to be separated from His resurrection. The risen Lord bore witness to the divine worth of His death. Through the resurrection the realm of death was shattered, and the power of salvation unto eternal life was made manifest. "He died for all, that they that live should no longer live unto themselves, but unto Him who for their sakes died and rose again" (II Cor. 5:15). Yes, by the grace of God men have obtained salvation through faith in Jesus Christ. This truth written by Paul to the Ephesians is a message that rings true in every Christian heart today.

Paul said: "For by grace are ye saved—through faith." We shall now lend our attention to the element of "faith," or this spiritual dynamic in man. As we are saved by the grace of God, so through faith do we receive the Spirit of Christ which dwells within us. Faith, then, is an attitude of trust and surrender to the Spirit of God revealed in Jesus Christ. A missionary was once teaching a group of natives about Jesus, when one of them asked of him: "Have you ever seen Jesus?" "No," he replied, "but I know positively that He lives." The group disbanded and the native departed in deep thought. A while later he returned and said to the missionary: "You have not seen Jesus with your eyes, but you have seen Him with

your heart. Am I not right?" This was the discernment of real faith—the kind of faith Paul possessed. And we can all be possessors of such a faith. We are so constituted that we can respond to the will of God if we so will. Faith is begotten in the heart through the Word. The gospel is the power of God unto salvation to every one who believes, and through hearing it our faith is quickened. By the quickening of our faith, the Spirit manifests itself in works of love. When Paul was found of Christ, all the former works which he had counted as gain now were loss for Christ. But the righteousness of faith in Christ, which he had inherited, meant more to him than all else. He was abounding in faith, not perfect, but as he said: "I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:12). So it is with every Christian. Works are without merit in themselves, for they are not essential to salvation in their own right. Salvation is "not of works, lest any man should boast." Yet as we grow in faith and love, works will manifest themselves as the fruit of our life. That is the essence of Pauline thought concerning salvation as we interpret it. Does it meet with the approval of modern Christian thought? Let us face this issue.

It is the modern tendency to think of salvation as a process. When we examine our own life and look into the lives of others, we realize that some Power, whom we call God, stronger than ourselves, controls us. The longer we live, the more this conviction forces itself upon us. The experiences that lead us to believe in God's guidance are usually of such a nature that they are difficult to discuss with other people. But not one of us would deny that we have had such experiences in one form or another. It is not possible to reveal the full significance of our insights and deepening assurances to others, but to us they seem as real as the noon-day sun. In this manner the assurance of salvation comes to us, and if this salvation is a process, certainly it is controlled by the Great Processor.

Dr. Henry Sloane Coffin, in his recent book, "What Men Are Asking," recognizes that man's salvation is of God. He states: "Where can we start in our religious thinking today? If one is looking for an accessible God, and if, as our predecessors assure us, God is looking for us, a man ought to start just where he is. Men, being different in themselves and differently circumstanced, will take various points of departure; and there are numberless roads—intellectual, aesthetic, moral, mystical—by which they tell us they are found of God." In answer to the question he has raised, Dr. Coffin calls attention to two commonplaces, indisputably true, which, when their implications are examined, take us to the very foundation of life. "The first of these overlooked commonplaces is the general agreement among decent folk that, when one does anything well, he ought not credit it wholly to himself, and that when one does anything badly, he should not altogether excuse himself. We instinctively dislike both the man who ascribes his achievements to his own prowess, and the man who shifts the blame for his failures to other shoulders or saddles them upon circumstances. This is not to encourage morbid self-deprecation which underestimates one's power or over-stresses one's guilt. But we assume that a man's accomplishments are not entirely his own, and that his misdoings should be acknowledged as mainly his own. The other commonplace which may serve to steady us, and to start us on a similar line of spiritual discovery, is the fact that amid our present confusion a vast amount of goodness still remains indisputably good. While some traditional religious and ethical conceptions are questionable, the stable virtues are as valuable as ever. The

standard virtues have not declined in value. There has been no slump in the moral market." By accepting Dr. Coffin's view, we must admit that man cannot save himself, and that God, through His grace, continues to minister unto us. This ministration comes in the form of revelation, and for Christians that revelation is the Spirit of Jesus Christ.

In the past the tendency was to speak of salvation as an event taking place once for all time, being a closed transaction. A man was "saved," or converted, and from that time forth he had salvation. The modern tendency is to say that a man is "being saved." Yet are not both of these interpretations true? There is a time of personal commitment to God. When a man makes a profession of faith and unites with the Church, he stands in a new conscious relationship with God. He is a

saved man! But now he must carry out that profession of faith in living day by day. There are daily temptations from which he must be saved. There are daily opportunities for service to which he must consecrate himself. In this sense he must be "being saved" day by day. Salvation may be looked upon, therefore, in both senses—a past event, "you are saved," and a present continuing process, "you are being saved."

How are we as Christian people to consider this subject which concerns every individual?

The sum of it all is that we are debtors to God for our salvation, and that of ourselves we cannot achieve the moral and spiritual perfection which is the end of salvation. Paul's message, as presented in our text, was given to a generation that

sought salvation either in the works of the law (Judaism), or in the performance of ceremonies (the mystery religions), but it comes just as forcefully to our generation, when in the pride and assurance of the humanistic spirit we thought that we were capable of working out our own salvation, and could bow God out of the universe with thanks for past services by the polite hint that now we could get along without Him.

The present world chaos and misery are making us less certain of our own sufficiency. Current conditions, and the prophetic message of the Barthians are calling us back once again to the realization that we are saved by grace through faith, and that not of ourselves, it is the gift of God; not of works, lest any man should boast. God has salvation for all; let us continue to accept it. **Amen.**

Shall the Church Bless the Next War?

By HOWARD F. BOYER

They that take the sword shall perish with the sword. Matt. 26:52.

These are the words of Jesus, uttered when a friend had been injured by a sword. His enemies have now come to take Him under cover of darkness and by force. He tells them they have no need for any weapons and immediately yields to them. At the same time all the friends of Jesus desert Him; they too cannot understand why He will not defend Himself, especially since He is so innocent.

It is just as difficult today to understand why He acted as He did. The masses hate the idea of war and do not want war, but they will not go to the root of the matter and honestly seek a solution. Each day it is becoming increasingly more difficult to solve. Many feel that a solution is impossible. I do not feel that way, but I am certain that war can be avoided if sufficient men manifest the necessary courage and act to attain that goal.

There was a time when Armistice Day was used to celebrate victory in "the war that was won to end all wars and make the world safe for democracy." Today Armistice Day is a day used by the militarists for propaganda to develop the spirit of war. These militarists try to make the nation believe that they, and they alone are the only truly patriotic Americans. Any one who opposes war is pictured as a man with a yellow streak, a coward who is afraid to face the facts and is only looking for a way of escape. This attitude must be changed, the facts must be faced, men of action must step forward and manifest a new type of heroism before the world.

We must see the whole truth, why it is so profitable to develop the spirit of war, for \$25,000 in profit was made by the manufacturers of armaments for every soldier killed during the World War.

Recently very startling facts have been revealed by Senator Nye's committee which investigated the munitions industry. Briefly and in part we will give some of the testimony, as it has been reported:

Testimony that an American firm was grateful to a United States Naval Mission for helping it to get submarine orders in Peru, and that when Peru failed to get a loan in New York to buy the submarines, the president of the American firm suggested that Peru grant a concession to an American oil company and use the money thus obtained to buy submarines and other armament.

Testimony that the War Department was willing to turn over its secret designs for anti-aircraft and other guns to a certain firm, allowing them to sell the guns thus manufactured to foreign nations, provided that the size of the order was large enough

HOW EASY!

- How easy to travel life's highway
With the armour of right on your breast;
- How easy to make the rough places
When determined to win in the test.
- How easy to rise to the hilltops
To avoid miry places of wrong;
- How easy to see much of beauty
When your heart is in tune with a song.
- How easy to shun many bruises
When walking the pathway of right;
- How easy to welcome the sunshine
After knowing the pitfalls of night.
- How easy to calm a bad temper
When a zephyr of righteousness blows;
- How easy to see the bright places
Adorned by a beautiful rose.
- How easy to live on with honor
When the heart isn't living a lie;
- How easy to live in the doctrine
That never is going to die.
- How easy to live in right's sunshine
And dream of the future to be;
- How easy to walk in the right road
When it's lighted so plainly for thee!

—Harry Troupe Brewer
Hagerstown, Md.

to justify revealing the secrets. "You can readily appreciate," wrote the assistant secretary of war to the president of the firm, "that any order from a foreign source for only two or three of these new anti-aircraft materials would only serve to disclose to the foreign power the latest United States developments in anti-aircraft artillery." Of course big orders would not reveal any such secrets.

Testimony that the Navy department proved willing to "loan" a naval officer to Colombia when war was threatened with Peru, and that this officer worked hand in hand with an American firm, which hoped to get the order to supply the armaments the American officer recommended. This officer later resigned from the U. S. navy and now commands the navy of Colombia.

Testimony that recent years have seen the growth of a huge bootleg traffic in arms. A DuPont representative in Paris

informed his employers just how the traffic operates, that the Nazis in Germany had been armed largely with American revolvers and machine guns and promised to reach the fountain head of the illegal business.

Testimony that an American firm allowed its patents to pass, by way of an Austrian Company, to Germany, which used them before and during the War to build 300 U-boats which were used against American ships and lives and for which the American Company later collected royalties. They sued the German government for \$17,000,000 for use of their secrets to build the U-boats; they were able to collect \$125,000. Think of it, Germany paid royalties for the privilege of using American secrets to kill American lives. Also think of the fact that American munition companies were so greedy for profits that they did not care if the enemy used their secrets to kill our own people. The American government protested against the use of the U-boats and the refusal of Germany to stop her submarine warfare was what finally brought us into the War. Let's not fail to see this final step: those who pretended to be so patriotic actually received \$125,000 in royalties from the enemy for the privilege of using their secrets and those secrets built in cold steel used against the very nation who gave them was the actual reason that drove the U. S. into the War.

Then the great American people were asked in the name of God to send the best in manhood and womanhood across the ocean to foreign soil to save the world for democracy. I ask you, therefore, who will be the patriotic American in the next war, the man who helps the munition manufacturers to make a profit of \$25,000 for each soldier killed by saying, "I will fight for my country, right or wrong," or the man who says, "I will not aid or support those profiteers. I will not aid in any war on foreign soil." If enough men say that in every nation, it will go a long way in making the men in authority think before they act again.

But that will not be enough—the profit motive must be eliminated from the manufacture of munitions. The government must either take over its manufacture or control it. This will not do very much to reduce armament, for each nation will build all it feels it needs, but the urge to sell to rival nations will be eliminated and the competition will not be so keen.

But listen to this salesman for one of the large American airplane companies. It looked to him as though the League of Nations was making progress in the direc-

tion of peace. He was discouraged and it looked to him as though he would not be able to make further sales in war material. This is the letter as given to the Senate Committee: "Business from that end is probably finished. We certainly are in one hell of a business, where a fellow has to wish for trouble so as to make a living, the only consolation being, however, that if we don't get the business someone else will. It would be a terrible state of affairs if my conscience started to bother me now." A letter like that reveals more than the writer ever hoped would be given to the public. The manufacture of war-making materials for private profit is just what the writer of the letter says it is, "one hell of a business." The "Christian Century" says it is "a term not to be regarded as profane but rather as technically exact. It is a business conceived and conducted in such a way as to perpetuate hell for mankind."

When the writer of this letter says that "it would be a terrible state of affairs if my conscience started to bother me now," he simply says that he is in an un-Christian business and is conscious of it, but feels that he must do it to make a living and if he will permit his conscience to bother him, someone else will go and do it anyway, so why should he not sell it, since he must live. Yes, he must live, but his salesmanship means death for sons of many mothers who sincerely loved those sons.

The public in general knows little about the un-Christian aspects of war-making. Statesmen picture it as a patriotic and Christian duty to go to war when it is in reality only the result of high pressure salesmanship to fill the pockets of the greedy war dogs. Here is what one of those same war racketeers says: "The so-called exposure of the Armament ring is silly stuff. It is merely clergy-promoted propaganda to advance the philosophy of the coward and the slacker." Yes, his aim is to frighten the clergy and make cowards of them so that he may go on in his un-Christian work.

We need also to face the fact that our present national administration is encouraging the building of a navy second to none, in the holy name of helping the unemployed. Millions upon millions of dollars are spent just now to that end. The high pressure salesmen found a good reason to give to the public, and we accepted it.

Here are some facts to prove that the five principal nations are spending more money today for armament than in 1913. Then it had reached a world high peak that led to the world's greatest and most destructive war. At the present time France is spending 25.8% more in preparation for war than in 1913; Italy 26.3% more, Great Britain 48.8% more, and we, the United States, such a peace-loving nation as we claim to be, are spending 190.9% more to kill our neighbors, if need be, than in 1913. But Japan makes us all feel small, she is spending 388% more. Think of this, all to drum up trade. If they can persuade one nation to build, all the others must. Then do not forget that we were largely responsible for starting this race last year in the name of helping the unemployed.

When we have our big navy, what do we want with it? During the World War the navies had to find a hiding place so the U-boats could not destroy them. All this building program is plain foolishness, yet we permit it to go on and a President of the United States views a naval parade in New York harbor while the Nation applauds, none too enthusiastically, but it is done to develop enthusiasm since 13,997 American clergymen have stated that the Churches of America should now go on record as refusing to sanction or support any further war. That frightened the war lords, and they knew they had to do something and do it quickly. They responded

THE WAITING CANVAS

You challenge me, oh canvas white,
As you wait so silently!
Your snowy surface fascinates,
Yet awes the soul of me!

For who am I that I should seek
To trap some bit of beauty
When God ordained all things should
pass. . . .
Can this then be my duty?

And if it were, what mockery
To think that brush of mine
Could imitate the colors
Of an Artist so divine!

—Grace Harner Poffenberger

with the great naval parade. We dare not permit greed to remain disguised as patriotism, and thus promote even greater wars. No one won the World War, all the nations are on the verge of bankruptcy and the democracy for which we fought no longer exists even though some still think so.

The time has come for the nations to stop acting like a bunch of armed Chicago gangsters. War is murder on a wholesale scale, and cannot in the future be blessed by the Church; it does not represent the Gospel nor the spirit of Jesus Christ. War kills human beings, makes fellowship impossible, turns love into a joke, destroys all property in its path and even all civili-

THE OLD-TIME SEXTON

—A Tribute—

Has the sexton ever figured
As a hero in a verse?
Has the sexton ever ridden
In a flower-covered hearse?

Yet he always does the digging
In the family burial-lot;
"Where is mother's grave?", you
query;
He knows the very spot.

The flowers you should have placed
there—
The tribute you forgot—
A rose-bush gives a perfumed air,
There grows forget-me-not.

The kindly sexton trims the grass;
The stone's kept bright and clean;
The graveyard sees the years which
pass,
No kinsfolk's face is seen.

He pulls the rope, the old bell speaks,
The songs of Zion sound,
The organ plays with tiny squeaks—
To pump the sexton's bound.

He builds the fire when weather's
cold,
He warms the fleshly heart;
His function's not the Story Old—
The parson tells that part.

The parson prays, the Scripture
reads,
The sexton does the chores;
God's Acre the grim reaper seeds,
The sexton none ignores.

Keen for the resurrection morn,
He bravely stands on guard;
Awaits the blast of Gabriel's horn
And his well-earned reward.

—Paul A. Kunkel, Esq.

zation, breeds world hatred and brings to all nations poverty and ruin. The Church must oppose this or go down to defeat. If the Church refused to do so, it really denies its Master and ceases to be Christian in a real way.

If we want to keep faith with the boys who lost their lives in the World War we need to do something now that will prevent another war. We told them it was a war to end all wars, but today we feel a greater war is inevitable.

The most effective thing we can do now is to say we will not fight and then keep our word, regardless of the consequences. I hope another war will not become a reality, but I do not intend to participate in any way should one develop. I will make this reservation, if you want to call it a reservation. I will shoulder a gun, march forth to war, serve in the trenches and go over the top into No-Man's-Land, provided the four DuPont brothers and their like will be by my side in the same capacity. This I know they will not do, so I do not feel obligated to do so either. Before God's throne we will be brothers; why should we not have the same privilege here and now? This much I want to add about these brothers. The four DuPont brothers about two months ago sent out a 42-page booklet stating they had nothing to gain from war orders but during the World War they received orders for war material to the staggering amount of \$1,245,000,000 and paid in bonuses to officers more than \$17,000,000 during the war period. Dividends on \$100 par value stock amounted to 458% between 1915 and 1918 and they bought controlling interests in other large companies. The War Department has given orders that certain correspondence is not to see the light of day. This is according to testimony given by Major K. K. V. Casey, a DuPont executive. Mr. Irene DuPont, one of the four brothers, also gave out the statement that the Senate investigation of the munition manufacturers was "engineered by Communists," introducing what is known as "the red scare." No one wants to be a "red" in the eyes of the public, so when a man reveals startling facts that pictures a prominent man in his true character, he tries to discount the facts by condemning that man as a "red." The fact is that it frequently works, causing the truth to be silenced for the time, only temporarily.

Three nations today control the peace of the world. They are Great Britain, France and the United States. As long as they can control the situation, peace will continue, but there are other nations like Germany, Italy, Russia and Japan, who are rapidly gaining in power. We have things they want; and unless we are equal to the situation the clash will come and come quickly some day. If we can learn to make concessions and share our power with them, war can be avoided. I do not think we will do this. No nation or group of nations who was in control ever faced this fact frankly and acted accordingly. They either retained their supremacy through war or lost it in war. We too will do so again. No statesman in control in any nation in the world are now willing to make the necessary sacrifices to build a lasting peace.

Many things are involved to establish lasting peace, but the United States should assume the leadership in that direction. A reduction of armament would do no harm to us; in fact, a voluntary disarming in this present armed world would do much to inspire the needed confidence. What we need is men and women who will go all the way with Jesus and sincerely practice His Gospel. Thus far nations have not made a sincere effort to practice the Gospel. As long as we use the sword we will die with the sword in our hand and have nothing as a result. Therefore, if either way means death, I will choose the way of Christ.

St Stephen's Church, York, Pa.

NEWS IN BRIEF

THE REV. DR. FREDERICK LYNCH

THE REV. JOHN W. GILDS

On Dec. 19, after terrible suffering through many tragic months, the Rev. Dr. Frederick Lynch, of New York City, one of the most valued editorial contributors of this paper, entered into rest. We have in hand a few of his characteristic reviews entitled "One Book a Week" which have been so greatly appreciated.

The Rev. John W. Gilds, 62, pastor of the Ferndale and Upper and Lower Tincum Churches, in Bucks County, Pa., died Dec. 20 at Riegelsville, Pa. A fuller account of the life and labors of these dear brethren will be given later.

BOWLING GREEN ACADEMY

We are working into the last week of the year 1934. It has been a trying year and yet a good year in many ways. Bowling Green Academy fund has had a host of loyal friends. We close the year's record with \$5; received from Trinity Bible School, Philadelphia, Harry E. Paisley, Supt., \$5 from the Misses Lizzie and Carrie Nickum; and \$5 from Edward S. Fretz. Total to date \$200. Let us open the New Year with a rally of supporting friends. Please make all checks payable to Dr. Paul S. Leinbach, 1505 Race St.

CHANGE OF ADDRESS

Rev. J. Keller Brantley from Kannapolis, N. C., to Jennerstown, Pa.

After Feb. 1, Rev. Paul H. Graeser from Wausau, Wis., to 812 Kinnaird Ave., Ft. Wayne, Ind.

Rev. David D. Baker from Bellefontaine, O., to 410 N. Calhoun St., Baltimore, Md.

We wish a blessed New Year for all our readers.

We are happy to inform the friends of Mrs. Christine Lebo, wife of Rev. William H. Snyder, of St. John's Church, St. Clair, Pa., that, after submitting to a major operation in the Pottsville Hospital, she is again home and is being rapidly brought back to health.

The "Reading Eagle" reports that members of the Consistory of St. Paul's Church, Fleetwood, Pa., together with their wives, shared in a venison supper at the Meadows Tea Room, near Moselem Springs, as the result of an exploit of their pastor, Rev. Wilmer H. Long, who is said to have shot a buck deer while hunting in Pike County. It is not stated whether the deer was hit by accident or design, but the preacher was given the benefit of the doubt, and all enjoyed the happy occasion.

Christ's Church, Conicville, Va., Rev. O. B. Michael, S.T.D., minister, has had a busy year. In Oct., 17 members were added. Easter, Children's Day, Harvest Home, Thanksgiving, Holy Communion and the special days were observed. An elaborate Christmas program is in preparation directed by Mr. John Mumaw, Supt. Mr. Caleb Dellinger, choir director, and Mrs. Lester Mumaw, with the community co-operating. The exterior of the Church building was recently painted.

ONLY A FEW DAYS

remain before the close of our fiscal year. If you have not made remittance for your unpaid subscription, will you please do so **AT ONCE**.

Your co-operation will be most gratefully appreciated.

St. Paul's Church, Edinburg, Va., Rev. O. B. Michael, pastor, has had a splendid year of work. Six members were recently received. A total of 25 members were added to the charge in October. The Loyalty Campaign program and Kingdom Roll Call was recently made. The Laymen's League holds a regular program once a month, and besides, sponsors an extra program for the congregation once a month by having an outstanding outside speaker. Special days have been observed. St. Paul's united in a community Vacation Church School. Miss Shirley Miller assisted Dr. N. C. Harner at Camp Mensch Mill this summer as Counselor. Financially, the charge has been brought to self-support.

A Farewell Luncheon was given Dec. 18 at the Robert Morris Hotel in honor of Dr. Henry I. Stahr, president of Hood College, who leaves his work as Executive Secretary of the Board of Christian Education this month. The luncheon was given by the heads of departments in the Schaff Building, together with the members of the Executive Committee of the Board of Christian Education. Dr. Paul S. Leinbach was toastmaster, and toasts were given by Miss Carrie Kerschner, Dr. J. W. Meminger, Dr. Wm. F. DeLong, Dr. Arthur V. Casselman and Prof. Theo. F. Herman, D.D. Dr. Stahr graciously responded to all the words of good will. He leaves in the Schaff Building a host of friends who regret his departure more than they can say, but who share unitedly in wishing for him every joy and blessing in his new work.

In Grace, Altoona, Pa., Rev. Ralph J. Harritt, pastor, Mr. Robert Brown was elected Sunday School superintendent; Mr. I. H. Souders, secretary; Mr. Harold Smeigh, financial secretary; and Mr. Malcolm Beard, treasurer. Mr. A. A. Buckel was elected an elder in the Church and Mr. Wilmer Schultz, Mr. Lee H. Tussey and Mr. G. Howard Zeigler were elected deacons. A very fine junior choir has been organized and has been presenting the special music for the evening services for over a year. Together with the Intermediate Department of the Sunday School, the Junior Choir will present a Christmas Cantata on Sunday, Dec. 23, at 5 P. M. Grace Church is in the midst of a refinancing program at the present time, and with the fine co-operation of all the members and organizations is beginning to see the possibility of paying off all indebtedness. The congregation is also trying not to lose sight of the indebtedness of our Boards, and therefore made a contribution to the Home Mission Board and will make a contribution to the Foreign Mission Board.

St. John's Church, Hamburg, Va., Rev. O. B. Michael, pastor, recently added four members. During the year Vacation Church School was taught, and the special days observed. On April 29, the 153rd anniversary of the founding of the congregation and the 45th anniversary of the

laying of the cornerstone of the present brick building was held. Rev. J. Silor Garrison, D.D., preached the sermon. Other ministers taking part were Rev. J. Philip Harner and K. B. Schoffner, and Rev. B. S. Dasher of the Lutheran Church. The District Sunday School Convention was held in St. John's Church, of which Miss Evelyn Eckhard, a member, is president. The following were on the program: Miss Evelyn Eckhard, Miss Maxine Coffman, Miss Irene Didawick, and Miss Elenora Wrenn, M.A., college students, and Mr. J. Leslie Saum, and Prof. Charles H. Huffman, Ph.D., and the pastor, county chairman. Mr. and Mrs. J. J. Painter recently presented the congregation with a beautiful altar and cross. Mr. William Rosenberger gave a beautiful reading desk, and the Ladies' Aid renovated the interior of the Church.

The East Vincent, Pa., congregation, Phoenixville, Pa., Rev. Wm. Y. Gebhard, pastor, emphasized during November "Christian Literature," the "Home Missions Task of the Church," and the "Kingdom Roll Call." The pastor preached on "The Puritan Spirit" at the union Thanksgiving Service in St. Vincent Church. Eleven of our young people attended the Young People's Institute the day after Thanksgiving at Ursinus College. During December, Bible Sunday was observed with the theme, "The Realism of Scripture." A choir of 25 voices aided visiting soloists in singing some of the beloved anthems of the Christian Church at a special service. On Dec. 10 a joint Communion service of the rural Reformed Churches of Chester County was held in Brownback's Church. Dr. J. Hamilton Smith spoke on "The Fellowship of Communion." The theme for the third Sunday in Advent was "The Ministry of the Church Member." On Dec. 23 the children will sing their Christmas songs at the morning service. In the evening, a Christmas dramatization, "A Good Shepherd," will be presented with the aid of stereopticon slides and music by electrical transcription. The climax of the Sunday School year for the young people will be a "Friend X" party on Dec. 29, at which time, the play "Come Any Time," will be presented. At a special service in the evening on Dec. 30, the East Vincent Chapel Guild Players will present a New Year's candlelight dramatization "The Tryst." A service of promotion will be conducted in the morning of Dec. 30. The annual cover-dish dinner and congregational meeting will be held on Jan. 4, at which time all the organizations will read their annual reports.

In St. Paul's Church, Woodstock, Va., Rev. John B. Frantz, pastor, careful preparation made possible a successful Every Member Canvass and Visitation of the congregation Dec. 2. Nine teams of 2 each made the canvass. "The Reformed Church At Work," was the theme of a series of slides shown at the annual Thank Offering service of the W. M. S., Nov. 18. Local G. M. G. entertained Classical Guild at annual Rally, Nov. 10. Successful Loyalty Sunday on Oct. 7, records indicating this to be the largest Fall Communion in years. "Shut Ins" and aged members of congregation guests at service Oct. 14, members of C. E. conducting services during afternoon for those unable to be present. Church Paper Day observed Oct. 28, Home Mission Day No. 11. On Sept. 30, Rally Day observed in S. S. with Mrs. Carl D. Kreite, Miyagi College, Sendai, Japan, guest speaker. S. S. and congregation worshiped together same morning, when Mrs. Kreite again spoke,

and 7 children were dedicated in Holy Baptism. Group of young people spent enjoyable week-end at Camp Strawderman, Sept. 14-16, with a typical camp program carried out under direction of pastor and wife. Monthly musical services resumed Sept. 23, with organ recital by Mr. Harold M. Frantz, and organ recital, Oct. 28, by Miss Edna Mentzer, Lancaster, Pa., assisted by Mr. Elwood Dyson, violinist, Philadelphia. Men's League organized Oct. 10, with 25 charter members, continues to do efficient work under able leadership of Dr. Harold Miller, president. Extensive improvements made at parsonage by Ladies' Aid Society, whose annual supper and fellowship, evening of Nov. 20, brought the usual splendid response from congregation and community. Virginia Classis has accepted invitation to hold spring meeting in St. Paul's Church, when 110th anniversary of organization will be observed. Classis was organized in 1825 at Woodstock.

What plans have you made for magnifying the Week of Prayer? It has manifold possibilities for good.

This week's "Messenger" as well as next week's is run a day earlier than usual on account of the holidays. That may account for the later use of some news items.

The "Messenger" has many plans for 1935. It may prove to be one of the most important years in the history of this paper. Never was it more necessary for all our friends to remain steadfast.

The papers report the safe arrival in Hankow of our eight faithful missionaries, who were driven out of Shenchow by Communist uprisings. It is hoped they may soon be able to return to their posts in safety.

Mr. Levon Zenian, of Beirut, Syria, gave a very interesting address in First Church School, Phila., Rev. G. H. Gebhard, pastor, Howard F. Bachman, Supt., on Dec. 16. Miss Gertrude Hoy splendidly presented the work in China at the morning worship.

The Rev. David B. Baker, until recently one of our missionaries in Baghdad, Iraq, has accepted a call to St. Paul's (English) Church, Baltimore, to succeed Rev. Dr. Lloyd E. Coblentz.

Rev. Wm. R. Shaffer, of High Point, N. C., is expected to fill the pulpit of his new charge, Faith Church, Olney Ave., Philadelphia, by Feb. 1. The Christmas services in Faith Church were conducted Dec. 23 by Dr. Leinbach, of the "Messenger". Dr. C. E. Schaeffer fills the pulpit Dec. 30.

This is a pleasant surprise. By Dec. 18 our orders for the 1935 Year Book and Almanac were so numerous that the edition was about exhausted. The same report came from Eden Publishing House, St. Louis, and Central Publishing House, Cleveland. Whether late-comers can be accommodated is, therefore, an open question. Of course, if enough orders come in, a second edition will be put on the press. It is rather an enjoyable experience for the Board to report an edition of the Year Book completely sold out.

In Grace, Sioux City, Iowa, L. Harrison Ludwig, minister, the Annual Thank Offering Service was held on Nov. 18, with Mrs. F. W. Leich as speaker. A splendid offering was received. In the evening Mrs. Leich spoke at a mass meeting of all of the women of the city at the First Christian Church, in observance of "Men and Missions" Sunday. On Monday, Nov. 19, she conducted a Workers' Conference, to which all of the women of the Evangelical and Reformed Churches were invited. We were very happy to have several women from our Evangelical Church at LeMars, Iowa (30 miles distant) meet with us. Mrs. Leich also conducted conferences in Omaha and Dawson (both in Lincoln Classis). During November a C. E. Society was organized and is doing splendid work. The Church has enrolled in the Fellowship for Christian Workers. The Heidelberg Catechism is being used for the mid-week services.

PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Supt.

The week before Christmas is one of unusual activity about the Home. Those of the family who are physically able to do so go to the business section of the city and visit the stores. The stores during this season are very attractive and our folks do some shopping. Mainly they buy Christmas cards or folders to send to their friends. While we are keeping a good supply of postage stamps on hand in our office, several denominations of them have been sold out completely. A new supply has been secured and our mail goes out uninterrupted. There is a lot of mail coming from friends and many packages come by parcel post.

Then the employees are being kept busy cleaning windows and giving the buildings a cleaning for the season. The living room, the lobby and the dining room are being decorated with greens and colored lights. A twelve foot fir tree is being placed in the lobby and decorated with small colored lights. Two large Scotch-pine trees standing in front of the new building are covered with small colored outside electric lights.

Groups of people from Churches and schools are appearing either in the afternoon or in the evening to give entertainments and bring Christmas cheer. Some have already appeared and others are scheduled to appear.

For many years the Ladies' Auxiliary of the Home has been furnishing the turkey for the dinner on Christmas day. They are doing the same again this year. The folks at the Home consider themselves extremely fortunate to be treated to such fare.

From time to time friends of the Home have donated radio receiving sets so that now five of them are in use in different portions of the buildings including the infirmary. Reception is very good at the Home and the members of the family are greatly enjoying the religious services broadcasted from numerous Churches. They get also unlimited entertainment through the radio.

BETHANY ORPHAN'S HOME

Rev. Henry E. Gebhard, Supt.

The Bethany Family unite in saying thank you to all their many friends who have remembered them at Christmas.

This Christmas has brought great cheer to the Bethany Family. When Mr. Reed arrived with 2,424 oranges, he found many friends on the grounds.

Two Christmas programs were conducted by our children under the direction of the school teachers on Wednesday and Thursday evenings, Dec. 19 and 20.

The Game Warden brought a spirit of cheer to the family when about one week before Christmas he sent us two "illegal" deer.

The cooks were all very busy baking cookies for the children and putting forth every effort to make the Christmas season a success. We have Christmas trees in the various buildings and the children are eager to spread the Christmas cheer. The appearance of turkeys, which comes but once a year, is always a welcome scene for the children.

SOUTHERN LETTER

The records of the Classis of North Carolina are complete from the date of organization, 1831. There have been but three stated clerks in a period of 104 years—Rev. John H. Crawford until 1847; Dr. G. W. Welker, 1847 to 1892, a period of 45 years; J. C. Leonard from 1892 to the present, now approaching 43 years. It is doubtful whether any other Classis has a similar record.

At the annual meeting in May, 1864, the Classis adjourned to meet in May, 1865. But this meeting was not held. The officers of Classis, P. A. Long, president, and

KARL BARTH

There is only one book in print in English by this militant German Protestant leader. The title is

COME HOLY SPIRIT

This volume contains 25 sermons that reveal the mind of the great theologian and the secret of his increasing power—the power which caused his dismissal from the University of Bonn—the power which explains his refusal to sign an oath of personal allegiance to Adolf Hitler, as headlined in the nation's press.

There are other books about Barth. This one is from his own pen. Price, \$2.00, postpaid.

PREACHING AND THE MIND OF TODAY

By Gaius Glenn Atkins

Dr. Luccock has written this ringing review of this volume.

Here is the book which large numbers of ministers have hoped that Dr. Atkins would some time write. And on reading it, all will be grateful that he waited so long to write it. It is the mature fruit of thought and work of a lifetime and will rank high among the treatments of the preacher's message and craft.

It is a kindling book, a great and permanent addition to the literature of preaching. Every preacher in America should have it.

Price, \$2.00, postpaid

INTOLERANCE

By WINFRED ERNEST GARRISON, \$2.50
A Religious Book Club selection.

RELIGION MEETS THE MODERN MIND

By RUSSELL HENRY STAFFORD, \$2.00
"Plain language to help the plain man in his search for God."
—Everett C. Herrick.

THE CHRISTIAN MESSAGE FOR THE WORLD TODAY

By E. STANLEY JONES and others \$1.50
"Get this book on my say-so!"—Charles Clayton Morrison.

BOARD OF CHRISTIAN EDUCATION
OF THE EVANGELICAL AND
REFORMED CHURCH
(THE HEIDELBERG PRESS)
1505 RACE STREET, PHILA., PA.

G. W. Welker, stated clerk, called a meeting for November 3, 1865. The record says that the "Classis was unable to meet at the appointed time owing to the presence of hostile armies." In obedience to the call the ministers and elders met in Lower Stone Church, Rowan County. I feel that the report on the State of the Church adopted at this 1865 meeting will be read with interest by many of our people today: "It is under unusual circumstances that we meet as a Classis. The events of the four past years have been such as greatly to depress our Churches and to impoverish them. Many of our most active and pious members have fallen, and our number is

greatly reduced. Many of our youths have been swept away by the floods of iniquity from their safe position in the bosom of the Church. The moral atmosphere of the world without the Church is greatly corrupted, and the Church has a painful resistance to make to the inroads of iniquity and wickedness that she may afford an asylum to the weak and tempted, and shield the young and unwary. Our Board of Missions (Classical Board) reports all its funds worthless, and our good Treasurer of Classis has not one cent of current funds. Poverty too, like an armed man, is upon us. All these things cause a deep gloom to rest upon our Church. Yet we owe great praise to God that our Churches have so much escaped the corrupting influences of the war, and still maintain their existence.

"The brethren of the Classis report that as a general thing the Churches are rapidly rising from their late depression and are beginning to look hopefully into the future; that they are laying plans to preserve their spiritual inheritance to their children. In most cases they hope to be able to do something for the support of their pastors, as the business of the country shall be resumed. A very large attendance on the sanctuary is reported in almost all the charges, and close attention is given to the truths preached. In a number of congregations more than usual interest on the subject of religion has been manifested lately, and larger accessions will probably be made to the Churches than was anticipated. The brethren also report new openings for the truth, where congregations may be gathered when peace is fully restored.

"The horrors of war have not abated the affections of the people to the Church of their fathers, its doctrines and its customs. Trials and bereavements, it is to be hoped, will prove salutary.

"While all the ministers in active serv-

ice have been graciously spared since we last met, still to labor for Christ and the Church, it has pleased the Lord to call to his reward our venerable Father Boger. He had long been waiting for his summons to go up higher and was patiently looking for his dismission when he was called to go home. He had passed the farthest limit of man's appointed pilgrimage, and was more than fourscore when he fell asleep. His meek and gentle presence shall no more grace our meetings; no more shall his words of faith and love cheer us. Our Father bids us be faithful and follow Christ, till we all reach our eternal home in Heaven. Let us look with faith and courage to God for His blessing, so that we with our flocks may all appear before God with joy."

The men composing that Classis have all been called away. They were: Revs. G. W. Welker, J. Ingold, T. Butler, P. A. Long, Thos. Long, J. W. Cecil, J. Ingle; Elders Hugh Shaw, Maxwell Warlick, George Barnhart, Levi Correll.

What remarkable changes have occurred in the Classis since 1865!

—J. C. Leonard.

Lexington, N. C.

MINISTERIAL RELIEF

Thursday, Nov. 15, 1934, our Executive Committee had a conference with representatives of the Board of Relief of the Evangelical Church in Cincinnati, O.

Each Board reported on the work being done. The Pension plans were compared, and discussed at length. Dr. McLean read an exhaustive paper on the plans of other denominations. As a result of the conference, the Evangelical Church will select an Actuary, who with Mr. Geo. A. Huggins, our actuary, will take our present plans with the successful plans now in operation in other denominations, and give us a better and more satisfactory plan.

Massanutten Academy Woodstock, Virginia

is offering 6% bonds, with First Mortgage as security. This is a good investment. The school has a full enrollment this year. Its record of achievement is challenging.

For information, address

DR. HOWARD J. BENCHOFF,
Head Master

Massanutten Academy,
Woodstock, Va.

We wish to assure the united Church that every member of both Boards is very anxious to render the best possible service to our Evangelical and Reformed Church and to secure a plan that will be most satisfactory to our ministers and congregations.

On the following Sunday we addressed Rev. R. R. Elliker's congregation in Galion, O. Sunday evening Rev. Riedesel's people, Whetstone. Monday, Rev. Webber's Church, College Hill, Tuesday, St. John's, Wednesday, Rev. Brouse, Sycamore, Thursday, Rev. Noll, Shelby, Friday, Tiffin, Sunday A. M., Rev. Geo. W. Good's fine congregation in their new Church in Upper Sandusky.

Here were a group of ministers willing to arrange for services during the week. Hundreds of congregations could be reached and come to a better understanding of our work if the pastors had sufficient courage to arrange for a week night service.

J. W. Meminger, Secy.

HOME AND YOUNG FOLKS

The Supt. of the Church School asked the School who it was that led the children of Israel out of Egypt. Nobody answered.

Pointing to a small boy at the end of the class, he demanded, "Little boy, who led the children of Israel out of Egypt?"

The little boy who had thus been made conspicuous replied timidly: "It wasn't me. We just moved here last week. We're from Missouri."—*Advance*.

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

GATHER UP THE FRAGMENTS

Text, John 6:12, "Gather up the broken pieces which remain over, that nothing be lost."

In the wonderful miracle which Jesus performed when He fed five thousand men, using a boy's lunch of five barley loaves and two fishes, not the least important fact to be noticed is His order to the disciples that they should gather up the broken pieces that nothing might be lost. In the King James' Version the word "fragments" is used instead of "broken pieces."

Although the wealth of the world be-

longs to the glorified Christ, He is not extravagant. He does not want anything to be wasted. He wants us to practice economy. During the period of great prosperity through which we passed just before the depression came, many persons had become extravagant and wasteful. But the experiences of the past few years have made persons frugal and economical.

But the waste of money and of material things is not all that must be considered. We must also conserve our time and talents and make the best use of them. I am referring to this particularly at this time because we are approaching the threshold of a new year. The year that will soon open before us will have three hundred and sixty-five golden days, each of which will have twenty-four golden hours, each of them composed of sixty golden minutes, every one of them holding sixty golden seconds in its store. According to the use we shall make of these golden opportunities will depend the character of the year and the blessings it will bring us.

As we take stock account of the year that is rapidly drawing to a close we shall doubtless think of many moments and hours that were wasted in idleness and uselessness which might have been put to good use and would have made us stronger and richer in noble qualities of character and life.

Let us make up our minds that we will make better use of the opportunities which

the new year shall bring to us, that we will prize more highly the precious moments with which God shall endow us. As we read human biography we are deeply impressed by the fact that so many men and women have become great and useful by making the best use of moments and opportunities which many of their friends and associates wasted.

We are told that an artist at odd hours took the wasted pieces of glass and out of them constructed one of the most magnificent windows that ever adorned a cathedral. In the same way the use of fragments of time have resulted in wonderful achievements. While the students at Andover were waiting for breakfast at the boarding-house, the rest of the young men would stand chaffing each other; but Joseph Cook, if there were only a half a minute to spare, would turn to the big dictionary in the corner of the room, and learn the synonyms of a word, or search out its derivation. While some may have twitted him and said he was trying to swallow the dictionary, yet our age has not produced many nobler geniuses than Joseph Cook.

In the same way Henry Ward Beecher read Froide's "England," a little each day while he had to wait for dinner. And Henry W. Longfellow translated the "Inferno" by snatches of ten minutes a day while waiting for his coffee to boil, persisting for years until the work was done.

George Grote wrote his matchless "History of Greece" during the hours of leisure snatched from his duties as a banker. Abraham Lincoln studied law during his spare hours while surveying, and learned the common branches unaided while tending store.

Orison Swett Marden says, "One hour a day withdrawn from frivolous pursuits, and profitably employed, would enable any man of ordinary capacity, to master a complete science. One hour a day would make an ignorant man a well-informed man."

"In an hour a day a boy or girl could read twenty pages thoughtfully — over seven thousand pages, or eighteen large volumes in a year. An hour a day might make all the difference between bare existence and useful, happy living. An hour a day might make—nay, has made—an unknown man a famous one, a useless man a benefactor to his race. Consider, then, the mighty possibilities of two—four—yes, six hours a day that are, on the average, thrown away by young men and women in the restless desire for fun and diversion!"

Every boy and girl should have a hobby to occupy their leisure hours, something useful to which to turn with delight whenever there are moments of leisure. Many a one has become famous in this way. A stone-cutter had butterflies for a hobby; and, when he died, he had one of the best collections in the world.

It is a good thing to carry a note book in one's pocket in which to jot down any thoughts that come into the mind, which will otherwise soon be lost. Nathanael Hawthorne's note book shows that he never let a chance thought or circumstance escape him. Many of the greatest men of history earned their fame outside of their regular occupations in odd bits of time which most people squander.

It is said that the noted English statesman, William E. Gladstone, carried through life a little book in his pocket, lest an unexpected spare moment slip from his grasp. Many a great man has snatched his reputation from odd bits of time which others, who wonder at their failure to get on, throw away.

The gold sweepings in the United States mint, Philadelphia, amount to over \$80,000 per year. All the golden moments that are lost or squandered in a year would have an untold value if put to proper use. Those who have a determined will to achieve success and are willing to pay the price to attain it will be rewarded with achievement.

The by-products in great packing houses of the country have proven to be the sources of immense fortunes. It is said that some of the slaughter houses in the West make use of everything of a pig but the squeal, and in these days of the radio even that might some day be put to use. Much that is now put to use and turned into money was formerly looked upon as useless and was thrown away.

Our wasted moments, talents and means, if wisely used, would add much to our usefulness and would prove the source of great added treasure in the Kingdom of God. The days come to us like friends in disguise, bringing priceless gifts from an unseen hand; but, if we do not use them, they are borne silently away, never to return. Some one has wisely said that lost wealth may be regained by industry and economy, lost knowledge by study, lost health by temperance and medicine, but lost time is gone forever.

I hope every one of you will plan and resolve to gather up the fragments of the coming year in such a way that you will make better use of your spare moments and hours of leisure and not waste them in idleness and frivolity. By following faithfully a carefully planned course of making better use of the fragments of time which come to you during the years you will find yourself at its close better and richer in life and in character.

SHE'S DADDY'S GIRL

"She's Daddy's girl," we heard him say;

And it came about in just this way:
Her Daddy is our preacher,
And he was trying to teach her,
While by his side at the Church door,
To greet each one, both rich and poor.

Of course you'll want to know the name
Of Daddy's girl, it's "Barbara Jane".
How many years is this girl old?
Barbara is eight years young, we're told.

Tho some day she may be eighteen,
Or many more years intervene
Till she becomes a happy bride,
At the altar stands by some one's side:—

May Barbara's Daddy feel somehow,

"She's Daddy's girl," just like now.

The story is not nearly all,
Her Brother Jimmie's growing tall;
He's Daddy's pal, and he'll be true,
No matter what you say or do.
We think he'll be a preacher too,
Just like his Daddy, now don't you?
You're wond'ring where Mother comes in?

Ah, now we know not where to begin,

For she is just the very best,
And is always helping all the rest.

—Emma S. Graver

Glenside, Pa.

A woman got on a trolley car and, finding that she had no change, handed the conductor a \$10 bill. "I'm sorry," she said, "but I haven't a nickel."

"Don't worry, lady," said the conductor, "you'll have just 199 of 'em in a minute."

Home Education

"The Child's First School is the Family"
—Froebel

INTRODUCING

Ann Arthur

Mary and her mother were discussing Mary's coming birthday party.

"How many little girls are there in your class, dear?" asked Mrs. Brown.

"There are six," answered Mary. "Betty, and Joan, and Lucy, and Janet and Bella and me."

"Who is Janet?" asked her mother. "I don't know her."

"Oh, Janet's the new girl. She must come, too. She's nice, Mother."

"Of course, dear," answered Mrs. Brown, "and you shall introduce her to me."

"How do I do that, Mother?" asked Mary interestedly.

"Get your dolls," said Mrs. Brown, "and we'll pretend they are three little girls whom I don't know—just as I don't know Janet. And you shall bring them to me one by one, to be introduced."

Mary lined the three dolls up in the big armchair.

"Now what do I do?" she asked.

Mrs. Brown stood up gravely. "Bring the first one to me and say, 'Mother, this is Janet Smith.'"

Mary obediently presented the first doll.

"Mother, this is Janet Smith."

Mrs. Brown extended her hand to grasp a small china fist.

"How do you do, Janet dear. I am very happy to meet you."

"Oh, I see," exclaimed Mary. "Wait."

She presented the second doll.

"Mother, this is Susie White."

"How do you do, Susie. I am so glad you came to Mary's party."

Then came the third.

"Mother, this is Gladys Brown."

"How do you do, Gladys," her mother said, smiling.

"Now, it's my turn, Mother," cried Mary, dancing up and down. "Introduce me, please."

"Daughter," said Mrs. Brown, presenting a scraggy-headed dolly, "This is Janet Smith. She has come to play with you."

"How do you do, Janet. I am so glad you came over," said Mary, gravely shaking hands.

"And this is Susie White," Mrs. Brown presented smiling Susie.

"How do you do, Susie. What a nice time we shall have," smiled Mary. At that minute the door-bell rang.

"Excuse me a moment, Mary," said Mrs. Brown as she left the room.

She presently ushered in a lady whom Mary had never seen.

"I am so glad you have come to see me at last," she said. Then turning to Mary, "Mrs. Renny, this is my little daughter, Mary."

Mary looked at her mother, and her mother's eyes were dancing. Mary's eyes sparkled in response. Then she gravely walked up to the visitor, held out her hand to be shaken, and said, "How do you do, Mrs. Renny, I am so glad you came to see us."

"Why, what a dear!" exclaimed that lady under her breath. "I am very, very glad to meet you," she said to Mary. Then she turned to Mrs. Brown. "I have just come from Mrs. Thompson's, and I felt like a side-show in a circus, all the time I was there. Her two children stayed in the next room and peeked at me and giggled constantly, as if I were one of the seven wonders."

"Oh, Mary and I were just playing 'Introducing' when you came in," laughed Mrs. Brown. "I thought it was time she knew how. She'll be five on Saturday."

"Next to the mother, who is the first and most potent teacher, comes the kindergarten which has immense power in giving direction to the impulses, desires and instincts."—W. H. McMaster, President, Mount Union College, Alliance, Ohio.

If there is an indifferent attitude in your community as to furnishing the little children with the early training which they are entitled to receive, write for leaflets to the National Kindergarten Association, 8 West Fortieth Street, New York City.

The small boy was taking part in the Children's Day exercises. He was only seven years old and recited so well that he was encored.

"Well, Harry, and how did you get on?" asked his proud father when he returned home.

"Why, I thought I had done it all right," replied Harry, "but they made me do it again."

Verses to Memorize

By GRENVILLE KLEISER

PRESS ON!

You have not failed,
Though all is gone;
With steadfast faith
Press bravely on!

Puzzle Box

ANSWERS TO — CURTAILED WORDS,
No. 49

- 1. Plumber—plumb—plum
- 2. Pardon—pard—par—pa
- 3. Poser—pose—Po
- 4. Tender—tend—ten
- 5. Satine—satin—sat
- 6. Pined—pine—pin—pi
- 7. Ledger—ledge—led

BEHEAD THE MISSING WORDS, No. 40

- 1. He _____ his luncheon with apple _____ and displays all the _____ of etiquette in eating them.
 - 2. She was sent on an _____ to the (2 off) _____ and in South Africa _____ there found some gold nuggets.
 - 3. He _____ himself as he carries off (2 off) _____ of gems that scintillated _____ of light.
 - 4. It was a _____ of the Church of England who cried, "See you _____" as he started (2 off) _____ his journey.
 - 5. He was a _____ of his enemies, though he wore a _____ and daily traveled the Roman _____.
 - 6. He _____ in the dark in a room _____ off. When he _____ his eyes he saw (2 off) _____.
 - 7. They greatly _____ the large _____ animal whose eyes were (2 off) firey _____.
- A. M. S.

Children's Corner

By Alliene De Chant Seltzer

How I wish that all of us could have peeped in at our Winnebago Indian School, on Christmas morning, when more than 100 little Indians opened gifts from loving friends in many Churches! Among those gifts was a box from our boys and girls of Christ Church, Temple, Pa., who saved enough money in their SHARING BOX to buy them. Nor did they simply pack them in a carton. They wrapped them carefully, and tied them on a living tree, which they called their September Christmas Tree, and then they blessed the gifts. But, s'pose we let their officers tell about it all: Mrs. Fred H. Scholl, superintendent; Mrs. A. H. Fo, assistant; Mrs. Ralph Adams, teacher; and Miss Mamie Kehner, teacher. And how glad I am that the boys and girls want to keep on SHARING!

"For several months the Primary Department of Christ Church, Temple, Pa., had a Sharing Box. Their pennies were being saved to buy gifts for their little neighbors, the Winnebago Indians. What fun we had planning their gifts, and of course, in order to know just what gifts they would like, we had to learn all about



Primary Dept., Christ Church, Temple, Pa.

them. Then there was a program to get ready, and a place to choose to have the program, and we finally decided to have a real Christmas tree. The tree that we chose, is growing in a beautiful lawn owned by a dear friend of the children, so permission was very easily secured to have our Christmas tree for the little Winnebago in her yard. At last, we had money

LITTLE WOMEN
Louisa M. Alcott

COMPLETELY AUTHORIZED EDITION

**BOOKS
FOR
BOYS
AND
GIRLS**

LITTLE MEN
Louisa M. Alcott

COMPLETELY AUTHORIZED EDITION

LITTLE WOMEN
By Louisa M. Alcott

This old familiar and yet ever new story has been bound in an attractive style and illustrated with four beautifully colored pictures. An artistically colored jacket helps to make this a book that will be appreciated and prized by everyone.
Price, 55c, Postpaid

BIRD CHILDREN
By Elizabeth Gordon

A splendid book for children with a colored illustration on each page. It will be very entertaining and instructive and will be a great aid in making children familiar with all kinds of birds.
Price, 75c, Postpaid

FLOWER CHILDREN
By Elizabeth Gordon

This book will help the little ones to become better acquainted with all flowers. Each page contains a beautiful colored picture and a little rhyme about the flower illustrated.
Price, 75c, Postpaid

REALLY-SO STORIES
By Elizabeth Gordon

This volume is beautifully illustrated with colored pictures. It contains stories about every special day in the calendar and many interesting stories about such things as "The Star-spangled Banner," "Coral," "Cotton," "Clocks," "Coal," etc., etc.
Price, 75c, Postpaid

MY VERY OWN LIBRARY

This is a selection of eight paper books beautifully printed in colors. Size, 7 1/2 x 9 1/2 inches, with illustrations on every page. The booklets bear the following titles: "The Three Bears," "Old Mother Hubbard," "Tom Thumb," "Object A B C," "Three Little Kittens," "Cinderella," "Jack and the Bean Stalk," "Red Riding Hood." The booklets are packed in a very attractive cardboard box which bears on the cover an attractive colored design of children and animals. The entire LIBRARY complete: 60c, Postpaid

ANIMAL STORIES FOR LITTLE PEOPLE

This is a delightful collection of short stories and rhymes. The book contains a picture on every page. It is 7 1/2 x 10 inches. The contents will prove amusing and instructive.
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LITTLE MEN
By Louisa M. Alcott

This book is a splendid companion to the volume LITTLE WOMEN. It is printed and bound very attractively and illustrated in colors. The colored cover jacket is very attractive. This book will be sure to please.
Price, 55c, Postpaid

BEDTIME STORIES FOR LITTLE PEOPLE

This book contains interesting and fascinating short stories for little people. It is profusely illustrated. Size, 7 1/2 x 10 inches.
Price, 40c, Postpaid

THE THREE LITTLE PIGS

A board bound book, size 6 x 7 1/2 inches. Illustrated in colors, containing the familiar story of the pigs. This will be a delight to any child.
Price, 30c, Postpaid

THE THREE LITTLE KITTENS

This book is bound in boards, size 6 x 7 1/2 inches. Illustrated in colors. It is on the order of a primer and narrates the story of a cat family.
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LITTLE BROWN BRUNO. The story of a little bear.

THE LITTLE PINK PIG AND THE BIG ROAD. The adventures of a little pig who wandered from home.

TWILIGHT TALES. For little boys and girls.

SUNBONNET BABIES A B C BOOK

These four books are attractively bound in board covers, profusely illustrated, some in colors, and will be of special interest to little tots. They are wonderful values for the money. Each book is 6 3/4 x 9 1/4 inches in size and sell at:
20c each, Postpaid

THE SEW-IT BOOK. Things to make with needle and thread and odds and ends.

THE MAKE-IT BOOK. Things to do with scissors and paste and odds and ends.

MAKING THINGS WITH TOOLS.

THE PLAY-IT BOOK. Days of games for children.

The above titles form a series of paper bound books for children. The size of each book is 8 x 10 inches. They are all profusely illustrated. They will surely gladden the heart of every boy and girl. The price will be:
15c each, Postpaid

BOARD OF CHRISTIAN EDUCATION OF THE EVANGELICAL AND REFORMED CHURCH (THE HEIDELBERG PRESS)
SCHAFF BUILDING 1505 RACE STREET PHILADELPHIA, PA.

enough, the gifts were purchased and wrapped by teachers and children, and one beautiful Sunday morning in September the reward of our little sharing box was materialized. Two by two we marched several blocks through the warm sunshine to our Christmas tree. Overhead was the blue sky, with white fleecy clouds dotting its blueness. And all along the walks the birds in the trees were singing their hap-

piest songs, for God's little children were making Jesus glad by sharing with others. When we arrived at the tree, Mrs. Scholl, our superintendent, opened the program, and Mrs. Seidel, who was our kind friend of the Christmas tree, said the prayer. All of us had a part, down to the youngest, for everyone hung a gift on the tree. Then singing and stories, and the gifts were taken off the tree and packed to send to

our little friends the Winnebago Indians. The gifts are sent, our little program is over, but we feel that we have given our children a sense of sharing with others which is lasting, because the next Sunday in our morning session the children asked for their Sharing Box. Although the project was over, they still wanted to share. So the 'Sharing Box' has become a part of our Department, and a part of us. And when we again have several dollars together, we will try to make others of our little friends happy."

The Sunday School teacher fixed him with a stern look. "You're a naughty boy," she commenced. "You've been fighting again."

"Couldn't help it this time, teacher," replied the boy.

"But didn't last Sunday's lesson teach you that when you are struck on one cheek you ought to turn the other to the striker?"

"Yes," agreed Bertie; "but he hit me on the nose, and I've only got one nose."

The Family Altar

Introductory Statement

The International Council of Religious Education has decided that emphasis shall be laid on **Christ in the Life of the Home** during 1935. It has also been decided by the proper authorities that we shall engage in a restudy of The Life of Christ through the Life and Letters of St. Peter in our Sunday School Lessons during the first Quarter of this year. To give added emphasis to this arrangement it is proposed that the themes for the Family Altar continue to run parallel with the subjects of the Sunday School Lessons. Thus two important institutions will be linked together educationally and religiously—the Home and the Church School. Undoubtedly this will be mutually helpful and beneficial.

In the preparation of the material for The Family Altar Column the writers are supposed to keep this thought in mind, so that they may provide suggestions that will interest our Sunday School teachers and scholars as well as the parents and children in our homes.

It might be noted here also, by way of introduction, that without question St. Peter is one of the most prominent characters in Gospel History. We should not criticize our Roman Catholic friends too severely for giving him such a prominent place in the life of that Church. His relations with Jesus were personal and intimate. He has been called "a monument of saving grace." Of the Twelve he was the only one whose definite confession of love for his Savior has been recorded in a narrative that will outlast time itself. It is to be through this man's Life and Letters that we are to get another vision of Him Who was altogether lovely, the Bright and Morning Star, during the first three months of the coming year.

THE FAMILY ALTAR

By the Rev. Urban C. Gutelius, D.D.

HELPS FOR WEEK OF DEC. 31-JAN. 6

Memory Verse: "And Jesus said unto them, Come after me, and I will make you to become fishers of men." Mark 1:17.

Memory Hymn: "O God, Our Help in Ages Past" (91).

Theme: Peter's Conversion and Call.

Monday: Peter's Conversion
John 1:35-42

"Prominent in the Gospel Story," says Dr. J. R. Kaye, "is the Apostle Peter. We

THE PASTOR SAYS:

By John Andrew Holmes

Many a man who repeats the beatitude, "Blessed are the peacemakers," adds under his breath, "For they are the warships."

know comparatively little about the 12 apostles. The outstanding members of this little group are John, James and Peter. In the latter we have the Leader, the Spokesman and the Man of Action. It is therefore not surprising that on the Day of Pentecost it was he who preached the first Christian sermon—a sermon that was instrumental in the conversion of 3,000 souls; not surprising that Peter should become such a conspicuous figure in the life of the early Church. To whom must be given the chief credit, humanly speaking, for such an invaluable contribution to Christianity? To a member of Peter's own family; to one who himself had been soundly converted on the day previous; to a humble, fisherman brother, Andrew by name. Genuine conversions are usually contagious. And they help to prepare and produce lively foundation stones for the eternal Temple of God. They answer the ancient question, "Am I my brother's keeper?" in a strong affirmative.

Prayer: For him whom Thou didst call "A stone," Lord Jesus, we thank Thee. Grant us the courage, faith and grace of his brother that we may, if need be, bring our unconverted brothers to Thee to be saved. **Amen.**

Tuesday: Peter's Call
Mark 1:14-18

With marvelous facility and ingenuity Jesus effectively capitalized the circumstances under which He extended this "call" to Andrew and Peter. He had "nominated" them at an earlier date. Here and now He definitely calls and challenges them. We believe that this call, like similar ones, involved for Peter Repentance and Faith. Repentance that consisted in "heartfelt sorrow for sin" and in "heartfelt joy in God." Faith consisting in earnest and implicit belief in a Person and His power to forgive and to save. Peter was called when he was busy in a very ordinary business. Having heard the call with his outward and inward ears he became sincerely busy as a fisher of men. Jesus still selects many of His co-laborers from the working class. Thus the common people have the gospel preached unto them. "Saved to serve" continues to be a basic principle in successful evangelism.

Prayer:

"God calling yet, shall I not hear?
Earth's pleasures shall I still hold dear?
Shall life's sweet passing years all fly,
And still my soul in slumber lie?
God calling yet, shall I not rise?
Can I His loving Voice despise?
He calls us still; can we delay,
And basely His kind care repay?" **Amen.**

Wednesday: Peter's First Campaign
Matt. 10:5-15

In the 3 lists of the apostles, given by Matthew, Mark and Luke, the name of Peter always occurs first. And this seems to have been the first evangelistic campaign on which Jesus despatched Peter and his companions. Undoubtedly it was a

THE PASTOR THINKS

The people who live when this world come to an end should rejoice, because they will know how this whole business of life winds up.

—Now and Then.

unique enterprise and experience for him and them. At this particular time only probable Jewish Converts were to receive attention. Even under such conditions it was a tremendously difficult mission and undertaking. Would the unconverted receive the messenger and his message cordially? Would they provide the necessary hospitality from day to day and from town to town? Surely Jesus was trying Peter severely—subjecting him and the others to the acid tests of courage, loyalty and sincerity. They were undergoing practical training and they do not appear to have disappointed their Master. To his credit Peter withstood the ordeal satisfactorily and successfully under these difficult circumstances. Thus he reflected great credit both upon himself and his Teacher and Savior. In the various campaigns in which modern Christians are taking part are we satisfactorily and successfully meeting the demands of, and matching the hour? Certainly here is room and occasion for much serious thought and prayer.

Prayer: As Thou, O Christ, art calling us today to go unto the lost sheep of the house of Israel, grant us the courage and zeal not simply to respond but also to be faithful even unto death, knowing that in due season we shall reap if we faint not. **Amen.**

Thursday: A Call to Bring Good Tidings
Isa. 52:7-12

The sweetest story ever told is the Gospel of God. Jesus epitomized it in "God so loved the world that he gave his only begotten Son that whosoever believeth in Him should not perish but have everlasting life" (John 3:16). These good tidings are supposed to be imparted by living men to living men. When Jesus told Peter He would make him a fisher of men He meant, literally speaking, that Peter should henceforth "catch men alive." Feeling his responsibility, we have reason to believe that Peter was very much like Paul who said: "Woe is me if I preach not the Gospel—the good news." One reason why the early Church grew and spread so rapidly was because Peter and his fellow Christians not only heard the call to preach the gospel as apostles and laymen, but they also answered that call in a practical and personal service by winning souls to Christ. They realized that they were both ambassadors and messengers of a loving and tender God who took no pleasure in the death of the wicked but that the wicked should turn to Him and live. Is it not apropos to ask, why is not the Church growing and spreading more rapidly than it is today?

Prayer:

"O Zion, haste, thy mission high fulfilling
To tell to all the world that God is
Light;
That He Who made all nations is not
willing,
One soul should perish, lost in shades of
night.
Publish glad tidings, tidings of peace,
Tidings of Jesus, redemption and re-
lease." **Amen.**

Friday: A Call to Give Warning
Ezek. 3:16-21

Nowhere in the Bible have we words of warning more impressive and solemn than these. The language is exceptionally strong and severe. The warning is a double one—to the persons who receive the call and to the persons to whom the message is delivered. Condemnation is to rest upon both classes who neglect so great salvation. Jesus never hesitated to speak words of loving warning to the Twelve. He found it necessary to warn Peter, the impetuous, particularly. "Verily I say unto thee, This night before the cock crow, thou shalt deny me thrice." As prophets and priests unto God all of us are to hear the call to instruct the ignorant, admonish such as are out of the way, warn the

unruly, to command and to rebuke in Christ's name. Particularly does this apply to parents in reference to their children. It is to be feared that the widespread prevalence of juvenile crime in our country can be traced to the neglect of this call and duty on the part of thousands of fathers and mothers.

Prayer: Make us, Our Father, true watchmen in our homes and Churches that we, having heard the call to give warning, may lovingly deliver the message to those who appear to be oblivious to the dangers and temptations of sin and Satan. Dear Savior pray for us as Thou didst pray for Peter, that we may strengthen and establish our brethren and children. Amen.

Saturday: A Call to Denounce Sin
Amos 7:10-15

When Amos received a direct call to denounce sin, he took the call seriously. Without fear or favor, irrespective of persons and regardless of consequences, he proceeded to obey this call. For this he was "called down," not by a civil officer but by a religious officer. The prophet was entirely too out-spoken and plain-spoken, in what he said for the comfort of "the interests." So he was politely invited to leave the country and flee to Judah. Jesus had

a similar experience when He cast sinful demons out of a herd of swine. And the time came in the life of Peter when he had to say, "We ought to obey God rather than man." The call to denounce sin in its various forms and places is usually very costly in many senses of the word. This is often very discouraging. But it should be remembered that "truth crushed to earth will rise again" and that God does not suffer His word to return unto Him void. And those who resent a denunciation of sin by an earnest and honest prophet should recall the warning words of the Lord Jesus when He said: "This is the condemnation that light is come unto the world and men loved darkness rather than light because their deeds were evil."

Prayer: Grant us, O God, the boldness of the ancient prophets and apostles and the fearlessness of the Christ in the denunciation of sin whether it be flagrant or respectable. Forgive us our sins as we forgive those who sin against us. For Christ's sake. Amen.

Sunday: "Here Am I; Send Me"
Isa. 6:1-8

During the past week the thought of a "call" has been uppermost in our meditations. Today we are challenged to per-

form a definite and difficult duty. In a sense the return of every Lord's Day is such a challenge to every true and consecrated Christian. Specifically we are challenged, "diligently to attend Church, to learn the word of God, to call publicly upon the Lord, to give Christian alms and to use the holy sacrament." Following this each and all of us should frankly and sincerely say, "Here am I; send me." If we either cannot do this or will not do this then our worship in the House of God does not produce the effect, the experience Isaiah had in the Temple produced many centuries ago. There he was humbled and purified; there he renewed his repentance and faith; there he prepared himself for efficient service in the world round about him during the ensuing days. And he was apparently willing to undertake any work to which the Lord called him. He was not "picky" or "choicy."

Prayer: May we be doers of the Word and not hearers only, Lord Jesus. Make us true apostles to those of our time who need to be called back from the "far country" to which they have thoughtlessly gone in search of vain pleasures and dangerous associations. Help us, dear Savior, to present our bodies as living sacrifices, holy, acceptable unto Thee, which is our reasonable service. Amen.

NEWS OF THE WEEK

Mrs. Henry W. Elson

Dec. 12 marked the 33rd anniversary of the first transatlantic wireless signal. The letter "S" was flashed on Dec. 12, 1901, at Poldhu, England, for reception by Guglielmo Marconi, then 27 years old, at St. John's, Nfld.

Fire swept through the Hotel Kerns at Lansing, Mich., Dec. 11, leaving 24 known dead, of whom 6 were State legislators, 11 persons unaccounted for and 28 injured.

Great Britain, France and Italy have defaulted on their debts to the United States due Dec. 15. Finland paid as usual.

A new alphabet, said to be the oldest known, has been found which gives a key to passages in the Bible long the subject of controversy among scholars and theologians according to an address made at Yale University Dec. 12 by Dr. Julian J. Oberman, visiting Professor of Semitic Languages. The discovery was made in the cuneiform tablets recently found at Ras Shamra near Antioch, in Northern Syria.

Legislation to "take the profit out of war" was placed by President Roosevelt Dec. 12 on the program which he will present to the new Congress. This was decided by the President after a White House conference, which included most of the Cabinet, Bernard M. Baruch, chairman of the War Industries Board under Wilson, and General Hugh S. Johnson, organizer of the National Recovery Administration. The government favors interstate crime compacts to tighten up law enforcement, but the government will not relax its own fight against all interstate and "national" crime, Joseph B. Kennan, Assistant Attorney General, told the Crime Conference Dec. 12 at Washington.

Sir John Simon, the Foreign Secretary, revealed in the House of Commons Dec. 12 that Yugoslavia had stopped her expulsion of Hungarians after intervention by Great Britain.

Vast profits made in "the World War years" by some American corporations along with 181 individual annual incomes of a million dollars or more for one or

more years from 1915 to 1920, were listed Dec. 13 by the Senate Munitions Committee as a sequel to President Roosevelt's announcement that "the time has come to take the profits out of war."

The Southern Pacific Railway announced plans Dec. 13 for 40-hour railroad service between San Francisco and Chicago, beginning in about two months.

A comprehensive and "practical" 8-point program for permanent suppression of crime in the United States, designed to tighten up policing, legal processes, and the handling of convicted prisoners, was approved Dec. 13 by the Attorney General's Conference on Crime, in Washington.

Notice that the Belgian government would default on its war debt installment due Dec. 15 was conveyed to the State Department Dec. 13. Previous defaults during the last two years bring the total to \$21,578,361.64.

Rudolf Minger, reorganizer of the Swiss Army, was named president of the Swiss Confederation for 1935 by the Federal Assembly Dec. 13. The new Swiss president is a self-made man without college training.

The Rev. and Mrs. J. C. Stam, young American missionaries, have been slain in Anhwei Province by Communist bandits and their bodies have been found abandoned on a battlefield, according to telegrams received Dec. 13 by the China Inland Mission at headquarters at Shanghai.

The worst North Atlantic storm of the year brought death to 8 seamen Dec. 14 as the British steamer *Usworth* foundered about 850 miles east of St. John's, Nfld.

The 1935 cotton curb has been voted by growers. A referendum in the South brings 10-to-1 ballot for retention of the Bankhead act.

Thomas A. Watson, manufacturer of the first telephone instrument and first to hear a human voice over the device, that of its inventor, Alexander Graham Bell, died suddenly at St. Petersburg, Fla., Dec. 14.

A steady increase in unemployment in France continues at an accelerated pace,

while the general economic situation is becoming worse. Observers expect unemployment to reach 500,000 mark by the end of February.

20 persons were killed, 100 were injured and 8 small villages were destroyed Dec. 15 by an earthquake in Southeastern Turkey. Severe shocks were also recorded in India.

The naval delegates of the United States, Great Britain and Japan formally decided Dec. 15 to adjourn the present talks Dec. 20. Meanwhile, the British Government is turning its attention to a formula for resuming discussions next year.

Recommendations for revision of American policies as a neutral in case of war, involving the traditional attitude on "freedom of the seas" and insistence on neutral rights, are to be submitted to the President in a comprehensive study completed by the State Department.

Over land and over the seas bordering the United States and its possessions young American aviators roared aloft Dec. 17 to pay tribute to the inventors of the "flying machine," observing the 31st anniversary of mechanical flight by the Wright brothers. Many joined in the Kitty Hawk, N. C., observance, where the first flight was made. Wilbur Wright has since died but Orville Wright spent the day in a quiet manner in Dayton, O., the home of the brothers.

Women in Turkey have made a big advance. They have been granted full civil equality with men, long indicated by Mustafa Kemal's policy. In a short time, from being screened from public gaze by latticed windows and heavy veils, the Turkish woman has become an active member of the community and is taking an increasing share in the nation's work.

The Italian Government in a formal report to the League of Nations Dec. 16 refused arbitration of the bitter quarrel with Abyssinia over troop clashes and insisted on an apology from the Abyssinian Government.

Nearly one million railroad workers will receive a New Year's wage increase of \$30,000,000 a year. On Jan. 1 the railroads of the nation will increase the wages of all their union employees 5 per cent, in accordance with an agreement reached last April between the managers of the carriers and union chieftains. There were about 1,000,000 railroad workers on Nov. 15.

The maximum rate of interest which may be paid on time and savings deposits

by member banks of the Federal Reserve System and by State banks and trust companies not members of the system, which are insured by the Federal Deposit Insurance Corporation, will be reduced from 3 to 2.5 per cent, effective Feb. 1.

90 of the country's outstanding men in business, industry, finance and agriculture accepted the invitation issued jointly by the recovery committees of the Chamber of Commerce of the United States and the National Association of Manufacturers to meet at White Sulphur Springs, W. Va., Dec. 17 and remain until a co-operative program is evolved.

W. L. Harding, former governor of Iowa, died at Des Moines Dec. 17, aged 57.

The administration rejected a suggestion by Thomas M. McCarter, president of the Edison Electric Institute, that the government co-operate with the power industry in seeking an early Supreme Court test of the constitutionality of the Tennessee Valley Authority.

The French government Dec. 17 purchased 318 letters which Napoleon wrote to his 2nd wife, the Empress Marie Louise for 15,000 pounds. The sale took place in a gallery in London where only the most important literary sales are held.

"KILLING THE GOOSE THAT LAYS THE GOLDEN EGG"

Elder S and Pastor G in conversation:

Pastor G—Our Current account is woefully in arrears. Something must be done.

Elder S—I agree, and what do you suggest we do?

G—Borrow from our Benevolent account.

S—But how can we do that? What will our members say?

G—They won't mind. It's for a good cause.

S—Yes; but they did not contribute it for current items.

G—I know, but we need to keep the home base going if we would help in the larger work of the Church.

S—Pastor, do you do any banking?

G—Yes, I do a little, but very little just now.

S—Does the banker use your money in the way you intend that he shall?

G—Yes, I think he does. If I thought otherwise I wouldn't have much confidence in his bank and—

S—Just a moment, pastor. What did you say? Confidence? Just what do you mean by that?

G—Well, I don't want him to misappropriate or divert any of my money or that of any one, for that matter.

S—And what are you suggesting that we do in our Church, with money contributed for the larger causes of our Church?

G—Why, borrow it for an urgent home need.

S—Is our home need more urgent than that of the Boards of our Church?

G—No, but charity begins at home. We can't help others until we help ourselves.

S—That's true, but what right have we as Church officers or even as a congregation to divert funds to a purpose other than that for which our members gave them? When contributions are once made we don't expect any member to come back and claim them for some other purpose. The Church claims them for the cause given. If we as Church officers,—trustees of these funds,—will not let the members themselves divert the money they gave, how can we presume to divert them?

G—But this is an emergency, and we may do things to which we would not give our consent in more normal times.

S—Isn't it true, Pastor, that whenever a banker or business man or employee diverts funds he does so because an "emergency" has arisen? Does that keep him out of jail? Civil Laws do not justify the act. How much less can Moral Laws justify? The Church cannot be a party to such an act. It must be far above such a transac-

tion if it would be worthy of the name and if it would survive as a Church.

G—Well, I hadn't just thought of it in that light. It isn't for the personal gain of any one that we want to transfer these funds, or "divert," as you choose to call it.

S—I'm not so sure but that there will be personal gain to some and a personal loss to others. We as a Church have contracted to meet certain obligations here at home,—fuel, supplies, salaries, including yours, the sexton's, the organist's etc. We have likewise contracted to help pay salaries of other people,—Home Missionaries, Foreign Missionaries,—and to support the other causes of our Church. Men and women have been employed and are under contract with us. Can we rightfully use money contributed for their support, for the support of those nearer home simply because they are nearer home? Is that honorable? I feel my personal obligation to the people employed by our Boards and Institutions so long as they are under contract, just as much as I feel it to those employed by my own congregation. And especially do I feel my responsibility to help supply the needs of our retired aged ministers and their wives or their widows, or orphan children. If we can't supply all that is needed to every one, we at least can share our giving with all. Pastor, do you think that those members who are giving to Benevolence are neglecting their giving to our current expenses?

G—No. I believe they are among our best givers to our current fund also.

S—What do you think they will do about their future giving, if they discover that what they gave is being diverted to another purpose?

G—Well, they may complain about it.

S—They will do more than complain. They will quit giving to Benevolence, especially through their Church, and they will not increase their contributions to the Current Fund. They may become so disappointed in their officers and their Church that they may plan definitely even reduce the amount of support to local Church expenses. In extreme cases they may even leave the Church, as I have heard some threaten to do.

G—But we don't want them to do that.

S—If we don't want them to do such drastic things, we must permit each individual member of our Church himself to designate specifically, if he wants to do so, the amount of support he wants to give to our local Church expenses and to the larger work of our Church as well, through the various causes.

G—But how can he do this wisely in proportion as he ought?

S—He can act wisely only if we as officers of our Church will give him all the information we can as to our needs, in our congregation and in the Church at large. We must show him the budgets before he can intelligently decide how he will plan to divide his contributions for the coming year, at the time of the Kingdom Roll Call. If he wants the Church officers to apportion his contributions as they may be needed most urgently he will say so. If he doesn't, we must abide by his wish if we would expect him continued support.

G—I'm convinced that you are right. We shall not divert any funds in the future in our Church. I thank you for opening my eyes to the real facts in the case.

—An Elder.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Epiphany Sunday, January 6, 1935

Peter's Conversion and Call

John 1:35-42; Mark 1:14-18

Golden Text: And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. Mark 1:17.

Lesson Outline: 1. Summons. 2. Surrender. 3. Service.

Our general topic for the first quarter of the new year is, The Life and Letters of Peter. We are to consider together what Jesus did for Peter, and what Peter did for Jesus, as a typical example of the redemptive ministry of our Lord.

It would be difficult to find a more inspiring and enlightening illustration of the purpose and power of Christ than this picturesque fisherman, who became one of the first of His trophies, and will ever remain one of His greatest. He is so utterly human, so like us in all his manifest and manifold weaknesses. So like us, also, in his nobler impulses, which meet with defeat again and again, until, finally, Christ transforms the reed into a rock of loyalty, even unto death. As Peter is like us in our weakness, so we may become like him in strength, if we follow his example and make Christ the captain of our souls.

In this first lesson we consider Peter's conversion and call. Instead of studying a theory of conversion, we look into the book of human life. Doctrines are dark and difficult, but these pages from Peter's life glow with meaning. And that is where we must meet and face the Master, in life, not in books or doctrines.

Three things stand out clearly in the opening chapter of Peter's career as a

Christian—the call of Christ, the reply of Peter, and the life that ensued. Each of these three must have its counterpart in our life, if we are to share his Christian experience. We must hear the summons of Christ; we must accept it personally; and we must consecrate our lives to His service.

I. The Summons. Our lesson takes us to the beginning of Jesus' Galilean ministry (Mark 1:14-18). One of His first acts was the calling of four men to become His disciples. But this call had a prelude. It was the climax of a ripening acquaintance.

From the Gospel of John we learn that their acquaintance with Jesus began immediately after His return from the temptation (John 1:35-42). It was a case of love at first sight. Then and there they came under a spell from which there was no escape. Doubtless, their attachment to Christ, at first, was intermittent. They were not prepared at once to leave all and follow this itinerant prophet. But they had caught a vision that would not let them go. Then, one day, Jesus sought them out at the shore of the sea, and sounded forth a definite summons. Among these four that were summoned, we find Peter.

At that time Jesus "was preaching the gospel of God" to His home-folk in Galilee. In Judea, it appears, He had met with opposition. There the Jewish leaders had their stronghold, the Pharisees and the Sadducees. They looked with suspicion and contempt upon this unschooled prophet. Now the Master proclaimed His glad tidings to the fishers and farmers of Galilee. He said, "The time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe the gospel" (Mark 1:15). That was His sermon everywhere. None could

be briefer, and none greater. "Passing along by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea, for they were fishers. And Jesus said unto them, come ye after me, and I will make you to become fishers of men" (1:16, 17).

It is a simple, comely episode. Similar things happen constantly and everywhere. Leaders are choosing their followers. Men are summoning their fellows to war and to work, to all the innumerable exploits and enterprises of gain and glory. Throughout Europe, today, youth is on the march, following the Stalins, Hitlers, and Mussolinis.

But the wonder of it all appears when we remember that here at this seashore, in this simple summons so lacking in glamor, we witness the beginning of the greatest movement in history. Here we have the nucleus of the Church, the germ-cell of the Kingdom of God, the embryo of a new world that is gradually being born. The wonder of it appears when we recall that what happened to Peter, nineteen centuries ago, has happened to many millions since then, and is happening today, wherever the gospel of Christ is proclaimed. The same Christ is still calling men into His fellowship of love and labor.

Two questions suggest themselves to us. First, how can we of today hear that summons of Christ? Secondly, from what and to what does He call us?

Jesus does not appear visibly to us, as He did to Peter. We cannot hear His summons, directly, with our physical ears. True, we hear it from pulpits and we may read it in Bibles, but the hearing and reading of the gospel bear no fruit unless the heart is reached and the conscience touched. Even in Peter's case these physical and external features of his experience with Christ were of secondary importance. Many saw and heard Jesus, but it meant nothing to them. It is never the eye and ear that apprehend Christ. Only the spirit in man can know Him. Only our heart and mind can apprehend and appreciate Christ as the gift of God's love; His final answer to our deepest questions, and His full remedy for all our needs.

And what is the summons of Christ that came to Peter, and comes echoing down the ages to us? From what, and to what does Jesus call men? "Come ye after me," He said to Peter and Andrew, "and I will make you to become fishers of men." His summons, therefore, is a call to discipleship and fellowship with Him. He calls men to follow after Him, to share His life, and love, and labor. And His entire ministry and message centered in the Kingdom of God, for whose establishment in the hearts of men He lived and labored and died. Into that Kingdom Christ called men. Out of their sin and selfishness, He called them to enter into all the greatness and glory of God's Kingdom. There, He promised, men would find the abundant life; release from the guilt and power of sin and victory over death.

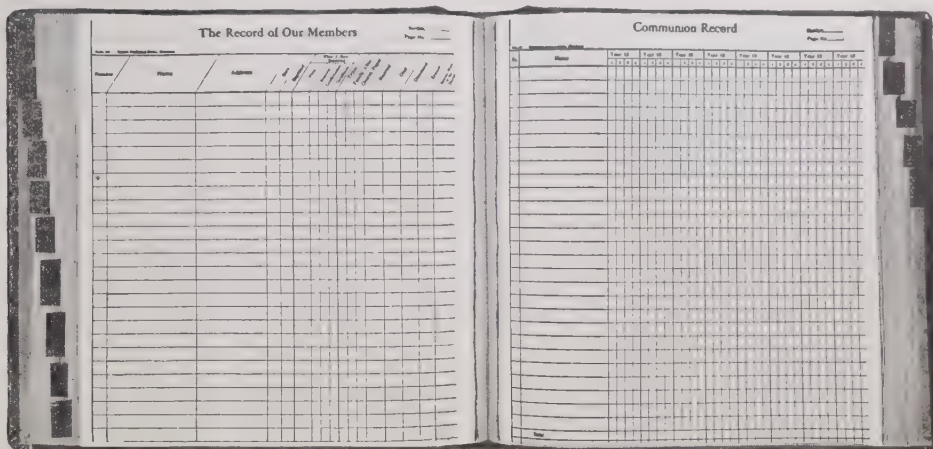
That is still the summons of Christ to men. It is a challenge to the best that is in us. It is a heroic call to service and sacrifice. Let us beware lest we trim it down to the measure of our minds and desires. Let us beware lest we stunt and dwarf the meaning of Christ's call. It is a declaration of war, without quarter or parley, against sin and selfishness, in high places and low. To enlist in that cause requires a courage greater than a soldier's, and a strength greater than any man's. Only the Spirit of God, working in men and through them, can overcome the spiritual forces arrayed against His Kingdom of love.

II. **The Surrender.** Jesus' summons went home to the heart of Peter and Andrew. "Straightway they left their nets, and followed him" (1:18). But that outward act was merely the sign and symbol of an inward change. The truly significant thing was not the nets and boats they forsook

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when they followed Jesus, but the life they left behind when they heard and heeded His summons.

"Repent ye, and believe the gospel." That, according to Jesus, was the condition, the one and only condition of entrance and membership in the Kingdom of God. Repentance and faith! And that was the real response of Peter to the summons of the Lord; not the outer change of vocation, but the inner transformation of the spirit and character of this Galilean fisherman.

The word "repentance," unfortunately, has many negative and emotional connotations. It suggests tears and lamentations, and promises "not to do it again." But it means so much more than that. Literally, the word means "a change of mind." Not an emotional upheaval, necessarily, and not tearful promises to amend one's evil ways, but a radical transformation at the very core of personality. It means the rule in us of the Mind of the Master, centered upon doing God's will, whose essence is love. The change wrought in men by such

a repentance is so radical that it is like a new birth (John 3:1-15).

That is precisely what happened to Peter when he accepted the summons of Jesus to repent and believe the glad tidings of the Kingdom of God. He became a new man. His attitude toward God and man and things was changed. His interests and ambitions were transformed. Fishes and boats and nets no longer formed his greatest aim in life. He became a fisher of men, that they, too, might find the abundant life in God's Kingdom. Not in a moment, as by magic, did Simon become "Cephas," but gradually, in the discipline and ministry of his life as a disciple and follower of Jesus.

The same thing still happens when men surrender to Christ, and enter into God's Kingdom through repentance and faith. They become new creatures; the children of God, the brothers of men, the masters of things. They enter upon the greatest career imaginable, as co-workers with God in the consummation of His eternal purpose. They attain the crown of eternal life. It is in such lives, transformed by Christ, that we see the power of His salvation and the promise of His Triumph over all the kingdoms of man.

III. **The Service.** "Surrender" is not the last word in Peter's experience. After that came his service. The story of that devoted service will engage us in our future lessons. It runs to the end of his life. It is the full proof of the reality of Christ's summons, and of the sincerity of Peter's surrender. A repentance and faith that does not lead men into service, lacks reality and power.

CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

Jan. 6: What Do I Know about God?
Ps. 89:1-34; I John 4:16

This is the first and most important question that any one can ask. It is fitting that it should be raised on this first Sunday of the New Year. "In the beginning God." With those significant words the Bible, which tells us about God, begins. Everything hinges upon who or what God is. Practically every question in theology is determined by one's conception of God. One's practical every day life is also determined largely by what one conceives God to be. Theologians, philosophers, scientists are by no means agreed on what they mean by God. They use the same word, but it does not always mean the same thing to them. Some think of God as a mere force in the universe; they call it a "cosmic urge". Others think of God as the projection of one's own best desires and purposes, something that answers or responds to one's inner wishes and longings. Still others think of Him as a great King seated upon a throne in the heavens who occasionally breaks in upon this world. Others again think of Him as a loving Father who cares for His children and who orders and controls the universe with holy love. Some think of Him as a Being dwelling apart, while others think of Him as immanent in all the works of His hands.

The highest revelation that we have of God is what Jesus told us about Him. He came to reveal God to us. He called Him Father, and there never was any one who knew God so intimately and so truly as did Jesus. Therefore, if we would know God we must learn what Jesus taught about Him.

This we may learn from the New Testament and especially from the four gospels. There we have not only a picture of Jesus, but also a revelation of God. Jesus came to show us the Father. And He said, "He that hath seen me has seen the Father." For all practical purposes God is what Jesus Christ is to us. He and the Father are one. Therefore if we would know God we must go to Jesus and have Him tell us. Jesus never tried to prove the existence of God. He took for granted

that He was. He never argued about God. —He simply affirmed him. He spoke of Him as His Father in heaven and told His disciples that He was their Father also.

There are some things that we cannot prove by logic or by mathematical demonstration. We can prove a theorem in geometry, or we can prove that the earth is round, but we cannot prove that there is a God by any such law or reasoning. There are some things that are beyond proof. These lie in the deep and secret precincts of the soul. We all feel with the philosopher that if there isn't a God, there ought to be one. Somehow there is something in us that leads us out of ourselves in search of what some call "The other." "Our souls are restless until they rest in God." This deep feeling and longing in the soul seems to indicate that there is a God in the universe to whom our spirits go out. The fact that we have eyes to see predicates that there is light. The fact that we have ears to hear involves the necessity of sound. If these feelings were within us and there would be nothing to answer to them or to correspond to them, we would be living in a world of mockery and our existence would have no meaning. Some of the deepest things in religion are based upon this law of correspondence. There is a God because we feel the need of a God to complete our life.

We also know God by faith. No one has seen God at any time. But it is not necessary to see in order to believe. In fact, what we see we know and therefore need faith no longer. Faith is trust and confidence in what we do, not see or understand. We do not see a mother's love, but we feel it and believe it. There are many things which we believe to be true, which we cannot see or explain. Now God reveals Himself to us in the degree in which we believe in Him. Start out with the belief that there is a God, trust Him, obey Him, serve Him, worship Him, and by and by you will come to know Him. We only learn to know another personality by having fellowship with him. This must be personal and intimate and direct. We can never get this knowledge from hearsay. It must be a personal experience. Therefore Paul could say: "I know Him whom I have believed, and I am persuaded." There are such choice souls who have walked so close with God that they have come to know God and are convinced that God is all that Jesus said He was. Communion and fellowship with God lead to a knowledge of God. Sometimes this knowledge is very dim, but as our capacity to know God unfolds, God will reveal Himself ever more fully. Therefore by prayer, by reading God's word, by going to God's house, by doing God's will and work, we shall come to know Him.

To know God is the thing of greatest importance. The Bible tells us: "This is life eternal to know God and Jesus Christ whom He hath sent." "In knowledge of Him standeth our eternal life." If we know everything else and do not know God, it profiteth us nothing. Knowing God we shall also come to know ourselves and the world in which we live. "Now we know in part, but then shall we know as also we are known."

EDEN THEOLOGICAL SEMINARY

On Saturday, Dec. 8, one of the esteemed emeritus professors of Eden Theological Seminary departed this life in the person of Dr. Edward Herbruck. He occupied the Dr. Rust Chair of Church History and Christian Archaeology in Heidelberg Theological Seminary, which he continued in Central Theological Seminary until 1919, when he became Professor Emeritus. Since that time he has lived with his son, Ralph A. Herbruck and family, at Dayton, Ohio.

At various periods of his life of 85 years, he was pastor, editor of the "Christian World" and professor of theology. In

all these positions he endeared himself to all with whom he was associated. His pen was eloquent by reason of his clear vision of truth, his unusual diction, his sense of the beautiful in human life and in the entire natural world. His voice was vibrant with love and devotion. He was modest, retiring, and amiable. He was a brother beloved. All who knew him intimately found in him a great friend. This is the loving testimony of those who were his students in the Theological Seminary, those who are members of the large Bible Class of Men in Central Reformed Church of Dayton, which class bears his name, and all those associated with him in the service of the Church. To God be the praise for his efficient and devoted life!

—Henry J. Christman.



Miss Rosa E. Ziegler, Editor,
440 N. 7th St., Lebanon, Pa.

The Lebanon Classical Mission Band Rally was held on Saturday, Dec. 8, in St. Mark's Church, Lebanon, Pa., Rev. H. J. Herber, pastor, with an attendance of 320 adults and children. There were 13 Mission Bands represented. The program consisted of recitations, songs, drills and playlets given by the various Mission Band members. Miss Laura M. Snyder of Womelsdorf, Pa., entertained with stories. This fine crowd of children of various ages was surely an inspiration to all the Mission Band workers present.

Our Mrs. Carl Kriete, home on furlough from Japan, has served as the Thank Offering speaker in both the Fourth and the Third Reformed Churches in Cleveland, Ohio, on Dec. 9. She also spoke at a Thank Offering Service in Wooster, O., in the evening of the same day.

Good Shepherd Church, Boyertown, Pa., held a Donation Day on Nov. 25 for Bethany Orphans' Home under the auspices of the W. M. S. The missionary Societies and the Sunday School together gathered the following articles: 408 bars of home-made soap, 380 bars toilet soap, 38 tubes tooth paste, 35 tooth brushes, 94 wash cloths, 13 towels, 4 baby bibs, 5 prs. gloves, 26 slips for older girls, 30 pairs bloomers for younger girls and 8 pairs of undies for 4 year olds. (Would it not be fine for more of our Churches to remember Bethany in such a substantial way?) The best program of the year was the December joint meeting of the missionary Societies of Good Shepherd Church. A Christmas tree was in evidence and Christmas songs were sung. The Mission Band gave a playlet which was much enjoyed by everyone, as well as the program contributed by the older folks.

The following are dates for the Inter-denominational Missionary Meetings: 1. Foreign Missions Conference, Jan. 2-5, in New York City. Members of this group from our Church are Mrs. L. L. Anewalt, Miss Carrie Kerschner and Miss Ruth Heinmiller. 2. Council of Women for Home Missions, Jan. 7-10, in Philadelphia. Members of this group from our Church are Mrs. F. W. Leich, Mrs. E. W. Lentz, Miss Carrie M. Kerschner and Miss Greta Hinkle.

Japanese Pastors Doing Fine Christian Work. "God is surely raising up men for the tremendous task of evangelizing North Japan," says Rev. Mr. Schroer, our missionary in Morioka, Japan. "This is well shown by studying the lives of some of the faithful Japanese pastors who are so ably taking over the pastor's work in the Japanese Churches. Many people are being influenced by these Christian pastors,

and these in turn become Christian and go out and carry on Sunday School work in their own neighborhoods."

Did you know that the German Immigrants who came to America after the Napoleonic Wars, because of bad conditions in Germany following these wars, were educated and refined people who became pioneers in settling the Middle and Far West? After they had settled in this undeveloped country, they soon saw the need for Christian Worship in this new country and sent back to their Fatherland for Christian pastors to come and preach the Gospel and thus prevent their children from growing up like pagans and not learning to know the God they had learned to love and worship in Germany. In answer to this call, pastors came, having been sent by the missionary societies in Germany. Thus the Evangelical Synod, the Church to which we are now united, was a real Foreign Mission Project for the Church in Germany.

Did you know that our good friend, Miss Ruth Heinmiller, gained 6 lbs. during her Fall Workers' Conference Itinerary through the East, in spite of the many box lunches she had to eat?

Did you know, also, that during the same itinerary, covering 42 days, Miss Heinmiller slept in 28 different beds? (Was she a good sleeper?)

ADVERTISEMENTS AND PROFITS (Continued from Page 2)

vately owned competitive license system, the Canadian system or the Swedish system, but are we for or against this rum business? If we are against it let us find the best way to curb it with its ultimate destruction as our aim.

May I assert again that one of the great evils of the liquor business is the matter of profits. So long as some people can make money by persuading other people to drink, we shall have to contend with this evil. The evil can be materially curbed if the profits can be taken out of liquor. The Canadian system has taken the profits out of the retail trade but still leaves the brewer and the distiller free to make whatever profit they can. In Canada the Dominion Government is merely the retail agent of the wholesale manufacturer. In Sweden the profits are taken out of both the wholesale and the retail trade, and while the evils have been lessened they have not at all disappeared. The ultimate solution of the rum business is its complete prohibition. The use of alcohol as a beverage has no place in a modern industrial age. There is no tenable defensible middle ground to take if we are at all conscientious in the matter. This is, at least, the way I see the whole problem.

The evils of the liquor business can be mitigated only by removing the factor of profits and sales. Many of us hoped a year ago that if the State should adopt the monopoly plan of the liquor traffic, the profit motive would be an insignificant factor in the conduct of the business or perhaps none at all. With the coming of liquor legislation, however, also came the plan to allocate the profits from liquor for various benevolent and charitable purposes. The State seems to be about as eager for profit as private competitive dealers could be in such a business. Read the reports of our own State Liquor Control Board and judge for yourselves.

One of the arguments of the repealists was the belief that there exists a substantial portion of our population that insists upon its drinks. Now, to be consistent with this point of view, this wet majority should be content with a liquor system whose intents and purposes are to meet this need and this need only. But these persons are not satisfied with such a program. They insist both upon their drinks and upon substantial profits as well. The consumption of liquor must be increased and new customers must be gotten. In other words, the liquor business must be made a gigantic profit-making scheme for somebody in place of merely satisfy-

ing the so-called felt needs of a portion of our population.

This profit motive makes intensive and extensive advertising of alcoholic beverages inevitable. Sales practices must be introduced which will encourage increased consumption. The dominant factor in our liquor business today is profits, pure and simple, and the satisfying of a need purely secondary. Just so long as the profit element prevails, increasing evils must of necessity accompany the traffic. Can't we be content with simply meeting this supposed need instead of trying to promote a business for everybody with profits as its chief motive? The liquor business wants to get all the money out of the people possible with little or no concern for the welfare of these people.

To this end all advertising of liquor should be absolutely forbidden or at least greatly restricted. It is the profit motive that places attractive advertisements of alcoholic beverages in an ever increasing number of newspapers and magazines. The radio is used with telling effect. Why not permit whatever needs now exist for liquor to be met, but not create new needs through intensive and extensive advertising on the plea that the budget must be balanced and money secured for relief purposes?

business had, but the allocation of the profits is even worse. An insidious element in our present liquor laws is the provision that all liquor profits shall be used for charitable, benevolent, and even for educational purposes. This provision deserves condemnation because it openly acknowledges that the traffic is operated on the profit level. It deserves even greater condemnation because of its subtle influence upon the thought life of those persons benefited. When hospitals are supported, public highways improved, unfortunates pensioned, and relief administered from the profits of the liquor business, something is likely to happen to the temperance thinking of the various groups benefited. Instead of specifying the purposes for which such profits shall be devoted, all liquor profits—and there shouldn't be any at all for the sake of the common welfare—should be paid indiscriminately into the general treasury to be used for common purposes.



Dr. John M. G. Darms, Secty.

One More Chapter—Mercersburg, Pa., Trinity Church, the Rev. Harrison Lerch, Jr., pastor. We are glad to list the splendid men from this educational center and this historic Church in our League. Their fellowship will be a blessing to them and a help to us all, whilst at the same time it lengthens the lines and links up another Classis—Mercersburg on our roster. The pastor, Rev. Mr. Lerch, is one of our younger progressive and forward-looking leaders and as Classical Chairman of the League has now set the pace for other Churches in historic Mercersburg Classis, from which much strength has gone out into our Church. The following were elected to office: President, Wilbur N. Kauffman, banker; Vice Pres., Elmer C. Glazer, Coal Merchant; and Treasurer, Linn Hoek, farmer. What a fine combination of talent and professions which assures a strong leadership at the very start. We welcome this latest Chapter as a Christmas Gift into our ever extending fellowship.

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request reaches the office. Many secretaries have already sent in their list of officers for 1935, for which we are grateful.

Something new for laymen! For the first time laymen are included in our Stewardship Contest and a special packet for laymen over 21 years of age will be sent out to every layman who enters the contest. The subject of study is Toyohiko Kagawa, the outstanding Christian leader and social worker in Japan. Additional material will be suggested. Two prizes are offered, \$10 and \$5 for the best essay of 1200 words on the life and work of Kagawa. The months of January, February, and March, 1935, have been set aside for the contest.

In every Chapter of the Reformed Churchmen's League, there are some men who should take up this study and enter into this competition. Let the Stewardship Committees get busy and enroll them.

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Letters to the Editor

WHY RE-BAPTISM WAS DEMANDED

(We are glad to give space to the following explanation, which certainly places Kentucky Baptists in a better light.)

Your editorial of Dec. 6, regarding the demand for the re-immersion of Dr. Henry Noble Sherwood, president of Georgetown College, shows a very inadequate realization of the situation. In closing you ask the question, "What is a Baptist?" You would probably not be interested in my definition, but one thing we Baptists do agree on is that salvation is in no wise dependent on baptism of any kind, nor on any other rite or ceremony. We believe in "believers' baptism," that is, baptism as a divinely given pictorial way of publicly confessing and pledging loyalty to Jesus Christ, in whom one has already found salvation.

It was in this section of the land that the Disciples arose under the influence of Alexander Campbell, who laid a major emphasis upon the teaching that baptism by immersion was an essential part of the plan of salvation. Thus it came to pass that where these two large groups, practicing the same form of baptism, lived in the same area, most Baptists felt that they could not consistently protest against "baptismal regeneration" and at the same time accept the immersion of the group which taught that it was essential to salvation. Your expression, "Their own (Kentucky Baptist's) particular brand of immersion is apparently required to make a man a regular Christian" shows that you have misunderstood the Baptists and this particular issue altogether. Our position is that no "brand" of immersion or any other rite is required to make a man a Christian. What prompted this action was the fear that our own protest against formalism would be largely neutralized by making President of our one senior Baptist college a man who had only been baptized by a group a large proportion of which—in Kentucky at least—still believe that baptism by immersion is essential to salvation.

Fortunately, as we think, our brethren of the Disciples group are fast getting away from their former teaching on Baptism. Naturally in those sections where they do still stress the belief that immersion is essential to salvation, this Baptist protest against "alien immersion" is most pronounced. This explains why Baptists in Indiana and Baptists in Kentucky generally follow different practices.

Not being aware of the situation here, you have unwittingly done a great injustice to a great group of Christian people, which the editor of as high type of Christian paper as yours will be glad, no doubt, to correct. With the need of all Christian people standing together against the drift of the modern world, we should be very careful not to create any prejudices against any one group. I am not discussing the rightness or wrongness of the action of the Kentucky Baptist General Association. I am protesting against a wrong interpretation of its action.

Let me say in closing that I am Dr. Sherwood's friend and pastor and have from the first supported him heartily in this contention. Still I recognize the motives and viewpoint of those with whom I differ.

Wm. W. Stout, Pastor
Georgetown, Ky., Baptist Church.

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THE CONDUCT OF PUBLIC WORSHIP

Dear Sir:

Your recent editorial in reply to a subscriber's letter calling attention to the "bad habits" of ministers in using written prayers, is peculiarly refreshing by reason of the sane and logical attitude you take toward the matter. You are to be commended on a position which has not always appeared in articles and editorials written for the "Messenger." The charge brought by your correspondent is a serious one. If it were just, it would indeed, as you assert, deserve investigation and discipline. But if such dire accusations are not just, they ought to be suppressed, for certainly

they do no one any good, and are always media for stirring up a great deal of evil.

That the correspondent is prejudiced is readily discernible; that he has entirely failed to think the question out on its own merits is equally evident. You have dealt with the charge of insincerity or laziness on the part of ministers who are serious enough in their work to perform it carefully and conscientiously. But there are a few other considerations which ought to be brought forward.

The correspondent's main fault is his failure to conceive the true function of the ministerial office in the conduct of public worship. What is a minister who stands before the altar and utters the prayers of a congregation supposed to be doing? Is he just an individual, undistinguished from the people in the body of the Church, making his own prayers? Or is he there as God's ordained minister exercising a priestly function—speaking for the people to God, and for God to the people? It seems to me the place for the minister to hold his personal devotions is in his private chapel; but when he stands before God's altar in Church he is offering the sacrifice of prayer, not only for himself, not only for the congregation, but for the whole corporate Church, the Body of Christ on earth. If this is so, he should be offering the prayers of the Church, not of himself; and it is the height of presumption for him to suppose that any fanciful, rambling, impromptu remarks of his will be heard at the Throne of Grace as the corporate voice of the Church rising to Heaven!

All respect to the minister who endeavors by the use of properly prepared extempore, written, or liturgical prayers to gather together and present to God in a respectable manner the supplications of the Church as a corporate body in worship. How could he even remotely presume that what might fitfully come into his mind from one moment to the next is truly the Church's prayer? How can any worshiper join at all, let alone adequately, in such prayers, call them his own, and say Amen to them? Such a person must never have learned to worship God. Even prayers which the minister has prepared himself are insufficient to enable a congregation to join therein, for it has no way of knowing what he will pray for, or how. On the other hand, if the correspondent will for a series of Sundays carefully note the contents and means of expression employed in the average "free" prayer, he will readily observe the individual minister's personal peculiarities of style. Usually these are poor—the same weak begging, the same trite, unpolished phrases, the same disjointed sentences that often make it impossible to follow the intended meaning, and sometimes (alas!) faulty grammar and syntax. There you have your weekly newspaper offered in place of prayer, and poorly edited—rather, not edited at all,—at that. In contrast to such slipshod bickering in a sacred office, consider the use of the magnificent prayers the Church has given us—prayers more beautiful and expressive than any one person could produce, whether by preparation or neglect, because they are the growth of years and centuries; prayers more comprehensive than any could be when made on the spur of the moment, since they include all things it is ordinarily necessary for a congregation to pray for; prayers that grow in meaning for the worshiper as he becomes more familiar with them. When a congregation knows these prayers, it knows what thanksgivings are to be offered, what petitions are to be rendered, what intercessions are to be made, and can heartily unite therein. This will be truly the prayer of the Church, and the minister presenting it will have all the favor on his side as over against the "insincerity and laziness" of the minister who depends upon immediate inspiration when his mind is probably on the extempore

sermon which is to follow (for which reason the content of the sermon is apt to be the content of the prayer!).

Another point brought up by the correspondent is that the ministers against whom he is inveighing read the prayers "with their backs turned to the congregation." But why can he not express the same thing by saying that they face the altar, which is the symbol of God's Presence, and lead the congregation in prayer? After all, is the minister supposed to be praying to the congregation, or leading it in prayer? How does every leader worthy the name stand in relation to those he is leading? Does he walk backwards, or does he go on before, with his face in the direction in which he is leading? He is no drum-major in a football band. He is a consecrated minister of the living God, standing ahead of the people to offer prayers for them. It takes but little unbiased consideration to see this logic clearly. And if all the people in the Churches would only think, rather than anathematize, as some of them are all too fond of doing, our devoted ministers would find their task much lighter, and spirituality would be more readily instilled into willful hearts. It members are leaving their own Churches by the dozen, it is ten to one that the ministers spoken of are not to blame. A great deal of the trouble undoubtedly lies in the fact that the ministers of former generations under whom these people sat never taught them how to worship and give their hearts to God. Rather than leave, they ought to approach their ministers in sympathetic confidence and ask to be shown the path of the Spirit so far as concerns the worship of Almighty God; for the uttering of invectives is no sign of spiritual consecration to the Lord of All.

That the Kingdom may the sooner come, let the members and clergy of the Church adopt and keep in mind the familiar motto of St. Paul: "But now abideth faith, hope, charity, these three; and the greatest of these is charity."

—"Adoremus."

BOOK REVIEWS

Sally Jo, by Zenobia Bird. 216 pp. \$1.50. Revell.

A delightful story for the Christian home, combining a fascinating romance with high adventure and noble ideals. One may be glad for such stories. —E.

The Epistle to the Hebrews (An Exposition), by Dr. Charles R. Erdman. 137 pp. Westminster Press, Phila.

Those familiar with the expository writings of this beloved teacher in Princeton Theological Seminary will welcome this new volume, with its concise, practical and beautifully devotional study of a very important epistle. It is a tonic to one's faith. —E.

Beginning the Christian Life, by G. Pitt Beers. American Baptist Publication Society, Philadelphia. 20 pp. 15 cents.

The sub-title of this pamphlet is "An Outline Course for Pastors in Leading Young People to Christ and into Church Membership." This sub-title suggests the purpose. The method indicated is a six-session series of discussions led by the pastor either at meetings through the week, or in selected classes in the Sunday School during its sessions, or in the group assembly of the entire Intermediate Department. The suggested discussion topics are: "What Does It Mean to Be a Christian?" "How Does One Become a Christian?" "What Are Churches For?" "How Are We to Use the Bible?" "How Are We to Worship God?" "A Christian Interpretation of Life." Between-session reading of appointed Scripture passages is presupposed

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and the discussions are designed to be rather strongly dominated by the leader. The series is intended to culminate in a decision on the part of those who have not yet accepted Christ and united with the Church, and suggestions are offered for the mechanics of achieving this end.

The pamphlet is about as well done as can be expected. Its defects are the weaknesses that are inevitable in any attempt to do so much in so short an allotment of time. In the Church session, for example, it is proposed that the leader sketch briefly "the development of the Christian Church, the development of our denomination, and the history of his own local Church," and that before the discussion is opened to the pupils. No humor is intended, even when the author adds that "all this must be done very briefly and in clear-cut terms."

The plan may be valuable to pastors who have been in the habit of doing very little or nothing at all in the way of preparing young people for membership in the Church, but it is very elementary for those who have been used to more elaborate programs along this line. —A. N. S.

Christianity as History and Faith, by Arthur Cushman McGiffert. Edited by A. C. McGiffert, Jr. Published by Charles Scribner's Sons, New York. Price \$2.50.

This posthumous work of the former distinguished Professor in Union Theological Seminary by his son represents the ripest thought of one who occupied a foremost rank as an authority on the history of Christianity. The book is divided into two parts, the first being a historical survey of Christianity under its primitive, Catholic, Protestant and Modern aspects. The second part sets forth the author's personal religious faith under four main themes viz., Jesus, God, The Christian Life and Social Implications. The author insists very strongly that Christianity is rooted in the historic Jesus. In this he follows Ritschl rather than Barth. He maintains that the distinction between the Christ of history and the Christ of faith is not sound. "All we know about God we find in Jesus." He also holds that we are saved by the life rather than by the death of Jesus. "It is a great pity that salvation so early in Christian history was tied up with the death of Christ." Christ saves us by his life by showing us the ideal life and by giving us the power to live that life. Our fellowship with Him is not with the dead but with the living Christ. The section treating of Social Implications, in which are discussed personal religion and social ethics, the ministry of reconciliation, religion and education, religion and a better world society, the influence of the Church on world affairs and the Kingdom of God, is exceedingly suggestive and helpful. The entire volume merits a very careful study and contains material for a year's sermons on some of

the most vital and fundamental themes of our Christian faith. —C. E. S.

OBITUARY

THE REV. LADISLAUS TEGZE

The Rev. L. Tegze, the nestor of our Hungarian missionaries, died at Passaic, N. J., Dec. 5, aged 78 years. He was born at Fertosalmas (a town lost to Hungary after the World War), May 19, 1856; graduated from Gymnasium in 1874 and entered Theological Seminary at Debrecen the same year, after having studied at Maramarossziget; ordained in 1880; served at Nagybanja, Verboez, Fertosalmas (his home town), in 1905 came to America and accepted the charge of the Delray, Michigan, Church (now Detroit), then went to Passaic, N. J.; spent 54 years in the Lord's service, 29 of these years in America; died Dec. 5, 1934, after six years of suffering. The funeral service was attended by hundreds of people, who crowded the streets and the Church. Dr. Geza Takaro gave the funeral address in the Church and Dr. Alexander Toth at the cemetery. Revs. Stephen Boszormenyi and William Toth also officiated, as did Rev. Joseph Keeskemety and Rev. Alexander Kalassay. Other ministers from nearby towns and cities also took part.

MRS. LUCY EISENHAUER

Mrs. Lucy Eisenhauer entered into her eternal reward on Dec. 9, at the age of 76 years, from her ancestral country home near Lewisburg, Pa., leaving a Christian heritage that will live ever as a fragrant rose of Sharon in her community and Church which she so richly blessed by her active Christian service. For 50 years she served as teacher and superintendent of the Primary Department of the St. Peter's congregation of the White Deer Charge in Union County, Pa. This rich service to youth was fittingly marked by the congregation last year. She was preceded in death 13 years ago by her sainted husband, Uriah A. Eisenhauer, an elder in the Church and superintendent of St. Peter's Sunday School. Together they established a home that was outstanding for both its Christian spirit and progressive agricultural accomplishments. They were known in the community as exemplifying the rare combination of farming with heart, and head, and hand. She is survived by two sons, who by active Christian leadership in the Reformed Church in their communities and at large, are continuing the services of this fine Christian home. They are Dr. John H. Eisenhauer, of Bucknell University, and an elder in the Reformed Church at Lewisburg, and Arthur A. Eisenhauer, who combines the management of the family homestead with the secretaryship of the Co-operative Farm Association and an eldership in St. Peter's congregation.

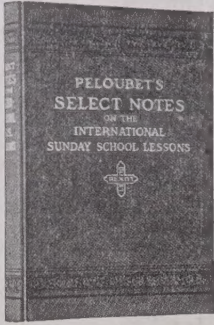
Services were conducted on the morning of Dec. 12 in her widely loved home in the presence of a large host of relatives and devoted friends by Rev. Mark N. Wickert, of Lancaster, Pa., a former pastor of St. Peter's Church, assisted by Dr. John S. Hollenbach, of Westminster, Md., also a former pastor. Her body was tenderly laid to rest in the Lewisburg Cemetery, with a consciousness that her spirit would rest upon all as a benediction to which the last Amen had not yet been said.

—Mark N. Wickert.

MRS. J. C. BALLIET


Mrs. Martha H. Balliet, widow of John Calvin Balliet, died early Sunday morning, September 30th. Mrs. Balliet was the daughter of John M. and Mary E. Huff and was born in Milton, Pa., March 5, 1845. She was the last of a large

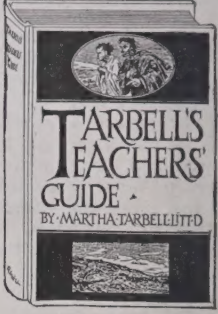
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family which was one of the oldest in Milton. At the age of 12 years she joined the St. John's Church, where she served as a teacher in the Sunday School and as a member of the choir. For about 35 years she acted as organist. She was also a charter member of the Woman's Missionary Society and for many years was president of the American Bible Society of Milton. A woman of striking personality, strong character and with unimpaired faculties to the end of a long life. Mrs. Balliet left a lasting impression on her many friends. She was a veritable "mother in Israel". Funeral services were held Tuesday morning October 2nd, Rev. Paul W. Yoh, pastor, officiating. Interment in Milton cemetery.

—P. W. Y.

HARRY A. ELDER

Third Church, Greensburg, Pa., lost one of its most active workers when Harry A. Elder was called home on Dec. 8. He had attained the age of 51 years, 4 months and 15 days — a lifetime, which though short in years was exceptionally vigorous for the Kingdom of God and the loftier things of life. He had served on the consistory for many years, being an elder and treasurer at the time of death. He was

exceedingly faithful to his God and diligent in the work of his Church. He had also served on the School Board of South Greensburg for 27 years, having been president of that body at the time death claimed him. The progressive character of the School district today is in no small way due to his untiring effort and desire to give the children and the community a more abundant life.

He is survived by his widow; 4 sons, Robert, Perry, Albert and Charles; one brother, James, all of Greensburg; and one sister, Mrs. D. L. Hoffman, of Clarksburg, W. Va. Funeral services were held from Third Church on the afternoon of the 11th, at which time the sanctuary was filled to capacity with sorrowing relatives and friends, who sought to pay their last tribute to a saintly soul.

"Enough that never yielded he to greed,
But served a brother in his daily need;
Plucked many a thorn and planted many
a flower;
Glorified the service of each hour;
Had faith in God, himself, and fellow-
men;
Perchance he never thought in terms of
creed;
I only know he lived a life, in deed!"

—C. D. R.